# WESTERN LUMINARY.

TODD & SKILLMAN, PRINTERS AND PUBLISHERS. A FAMILY RELIGIOUS NEWSPAPER. TERMS—$2 IN ADVANCE, OR $2 50 AT THE END OF SIX MONTHS.

Vol. X.—No. 28. LEXINGTON, KY. WEDNESDAY, JANUARY 22, 1834. Whole No. 494.

Rev. JOHN F. COONS, Editor.

**TERMS:**

*Two Dollars* per annum, payable in advance, *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

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**LEXINGTON:**
WEDNESDAY, JANUARY 22, 1834.

For the Western Luminary.

## ALEXANDER against CAMPBELL.

MR. EDITOR,—I recollect of once reading a little pamphlet entitled, *Barton* against *Stone.* And perusing with some attention the numbers of the Millennial Harbinger the other day, I thought I perceived that *Alexander* was against *Campbell,* in relation to one particular doctrine, viz: *the Trinity.* If you will please to give it a place in your paper, I will take the trouble of making the extracts, and I doubt not some of your readers will read, and pause. If you please, I will begin with Alexander:

M. Harbinger, vol. 1, No. 4, page 2: Alexander, in answer to the question, "Will you have a Unitarian?" replies, "No, nor a Trinitarian. We will have neither Unitarians nor Trinitarians. How can this be? Answer—Systems made Unitarians and Trinitarians; renounce the systems and you renounce their creatures."

Again, in M. H., vol. 2, No. 2, page 132, we have a reply to Barton W. Stone on *opinion.* Alexander had declared that religious opinions ought never to be made terms of christian fellowship. Yet he had contended that none ought to commune together but those who believed in and practised immersion; and for this, Mr. Stone charged him with making a matter of opinion a term of fellowship, as fully as those who require a belief in the doctrine of the Trinity. To which Alexander replied, "*Opinions* are always, in strict propriety of speech, doubtful matters, because *speculative.* If ever the word be applied to matters of testimony, to laws, institutions, or religious worship, we must be confounded in faith and practice. If, in his style, *opinion* apply equally to immersion and the doctrine of the Trinity, then it will apply equally to the Messiahship of Jesus, the resurrection of the dead, eternal life, and every item of christian faith and hope." The point in the argument here is, that the term *opinion* will not apply equally to immersion and the doctrine of the Trinity. But he had laid it down as a first principle, that *opinions* are doubtful matters, because speculative; therefore Alexander would have us to understand him to regard the doctrine of the Trinity a doubtful matter, and purely speculative; and consequently it is a doctrine not of divine revelation—for what is of divine revelation is not *doubtful* or speculative.

M. H., No. 12, vol. 2, page 558. In a letter to Mr. Stone, Alexander again says, in reference to the name *christian,* "I have regretted indeed to see it appropriated to any sectarian peculiarity, and especially that most unhallowed of all metaphysics, about the *modus* of the divine existence." Here we are taught that the *modus* of the divine existence is the most unhallowed of all metaphysics; but by the *modus* of divine existence, Alexander must intend the *Trinity* in *Unity.*

On the same page, speaking of the Kentucky and South-Western New-Lights, Alexander testifies as follows, viz: "Many of the congregations called 'Christian' are just as sound in the faith of Jesus, as the only begotten Son of God, in the plain import of the terms, as any congregations with which I am acquainted, &c. And wherever there are in any vicinity a remnant of those who keep the commandments of Jesus, whatever may have been their former designation, they ought to rally under Jesus and the Apostles, and bury all dissentions about such unprofitable questions, as those long vexed questions about Trinity, atonement, depravity, &c. If it had not been for this most unreasonable war about *Arian* or Unitarian orthodoxy, the name '*Christian*' would not have been traduced in the land as it has been."—Now, who could say more in favor of our Western New-Lights, and their soundness in the faith than Alexander has here said, notwithstanding their avowed hostility to the doctrine of the Trinity? But let us hear him again—

M. H., vol. 3, No. 3, page 137: "*The Christian Messenger* has re-appeared again, under the conjoint editorship of *Barton W. Stone* and J. T. Johnson. It is enlarged and improved in its appearance. It will be devoted to the restoration of the christian religion, as taught by the Apostles." Will any one, acquainted with the Messenger, be at a loss to know what Alexander understands the Apostles to teach concerning the character of the Son of God, or the *modus* of the divine existence? On the next page, Alexander having quoted from the Messenger their announcement of the *union* of the *Christian New-Lights* about Georgetown and the Campbellite Baptists, with the appointment of *John Smith* and *John Rodgers* to ride through the country, increasing and consolidating the union, says as follows, viz: "With these two brethren I am well acquainted.—They have both been preaching the *ancient* institutions for some years, and are very much devoted to the truth. We most cordially bid them God-speed in their conjoint labors under the present arrangement." Thus, our friend Alexander talks about Mr. Rodgers, although he knows him always to have been a Unitarian in sentiment, as we shall see from the following quotation in the same connection, viz: "The one was formerly a 'Baptist,' the other, formerly a 'Christian,' in the sectarian import of these words, differing from each other only in some *speculative* opinions." And here too, we see, that Alexander regards said Evangelists, previous to this union, as differing only in some *speculative opinions,* notwithstanding he knew that one had been a high-toned Trinitarian Calvinist, and the other a Unitarian Arminian of the *low Socinian stamp;* of which he informs us, as follows, viz: "The sublimities of Trinitarian Calvinism, and the sublimities of Unitarian Arminianism adorned their speeches and animated their strains. But now they have each renounced his *own-ism* and have protested against all human-isms, (their own among the number,) and now they plead the *ancient order of things,* an item of which, and *but an item of which,* is, *the ancient gospel.* From numerous letters received from Kentucky, we were pleased to learn that Brethren *Smith, Stone, Rodgers, and others,* at a public meeting in Lexington, Ky. on new-year's day, renounced their former speculations, declaring that they were not conscious of having effected good, but rather evil, in their debates, preachings, writings, &c. about *Trinity,* Calvinism, Arminianism, Unitarianism, &c. I say then, from the present aspect of things, we have reason to thank God, and take courage, and bid them God-speed." Thus we learn, that Alexander is a Trinitarian in no one particular; but is in complete alliance with those who have formerly banished it from their *faith* in divine revelation. That he regards it as a mere matter of *opinion, doubtful and speculative,—and thanks his God, and takes courage at the intelligence of every effort to bury it in eternal oblivion.*

To prove that I do not misunderstand Alexander, I will now quote from a letter addressed to him by Mr. L. J. Flemming, as published in the May No. of the Christian Messenger, and which consists chiefly in quotations from Alexander himself. Says Flemming's letter—"I have several years anxiously desired, that those who take the word of the Lord for their guide, and plead for a restoration of the ancient order of things, should cease their controversies about their speculative views of the Saviour, and use the language of scripture. In this country the brethren have almost unanimously adopted this course. The consequences are, their old prejudices have died away; their energies have been united and directed to the great object of the conversion of sinners, and greater success has attended their efforts. You, Brother Campbell, (meaning Alexander,) have greatly aided in bringing about this pleasing state of things. You have advised us 'to abide in the use of Bible terms'—'You have said that you 'were as little disposed to contend for the Trinitarian theory, as for Arianism, or Unitarianism of any grade'—you have said, 'you could not approve of any of the sermons, debates, or essays with which the public ear has been assailed, and the public eye addressed so repeatedly on this question'—'so much mischief but no real good has resulted from the discussion.' —'If the language of the holy Apostles, the scripture names, phrases, and epithets will not suffice, in vain will the learned lumber and scholastic jargon of the barbarous ages be sought after to give satisfaction.'—'If the time spent in arguing about the rank and honors of the Saviour of the world were employed in the praises of God and the Lamb, we would have less wordy but more holy and happy christians."

Again: "Now suppose that all the Arians, Socinians, and Trinitarians could abandon every word and sentence not found in the Bible on this subject, and without explanation, limitation, or enlargement, quote with equal pleasure and readiness, and apply on every suitable occasion, every word and sentence found in the volume to the Father, to the Son, and to the Holy Spirit, how long would divisions on this subject exist?" "*It would be impossible to perpetuate them on this plan.*" * * * "Let them speak and hear the same things, and there would not be a Trinitarian, Arian, Semi-arian, Sabellian, Unitarian, Socinian, or any thing else, but a christian on this subject, or an infidel in the world."

Again: "Our Confessions of Faith, our additions to, our subtractions from, our transpositions of, and our extractions out of the Book of God, are all in open hostility to the restoration of a pure speech." Thus Mr. Flemming represents Alexander as preaching, and adds, "these and many such remarks made by you, have had a happy effect." But how does such remarks and preaching produce this good effect in the estimation of this well known Unitarian? Certainly in no other sense than this, that it is a yielding up of the public mind to the possession of the Unitarian belief; for the natural and unavoidable result of ceasing entirely to teach and preach the revealed doctrine of a Trinity of persons in the Godhead is, on those whose faith has any connection with the scriptures, nothing more than Unitarianism, whether the peculiarities of the system are agitated or not; for a belief in the God of the Bible cannot be graduated below his Unity. It is no marvel, therefore, that the Unitarian and Arian "*Christians*" should hail every thing which resembles a cessation of hostilities in the ranks of Trinitarians, for in this they lose nothing, but gain all—just as certain as would *Infidels* and *Atheists,* should all christians agree with them no longer to contest the points of difference between them—consequently we have the testimony of Mr. Fleming, to the construction which we have given to the language of the Harbinger, that Alexander's religious sentiments, touching the Godhead, are *Anti-Trinitarian.*

Let us now, for a short time, refer to the Harbinger, to ascertain the views of Campbell on the same point. See M. H. of the April No. for 1833, page 155. I quote from a reply to certain inquiries from Henry Prew.—Says Campbell, "My principal objection to the popular doctrine of the 'Trinity' is not, that it is either irrational or unscriptural, to infer that there are three Divine persons in one Divine nature. That these three equally have one thought, purpose, will, and operation, and so one God; or, to use the words of the Westminster Confession, 'In the Unity of the Godhead there be three persons, of one substance, power, and eternity;' I say, I object not to this doctrine because it is contrary to reason or revelation, but because of the metaphysical technicalities, the unintelligible jargon, the unmeaning language of the orthodox creeds on this subject, and the interminable war of words without ideas, to which this word *Trinity* has given birth." From this we perceive that Campbell believes in the real doctrine of the Trinity itself, as both reasonable and scriptural, and that he *chooses even* the language of one of the most popular creeds of the day to exhibit it.

Again: "But if it be asked, can three be one and one three in the same sense? I reply, both reason and revelation say no—But then no Trinitarian, or Calvinist affirms that the three are one, and the one three in the same sense."

Again: "Language fails and thoughts cannot reach the relation in which the Father and the Son have existed, now exist, and shall forever exist. But that there is, and was, and evermore will be, society in God himself, a plurality as well as unity in the divine nature, are inferences which do obtrude themselves on my mind, in reflecting upon the divine communications to our race. I will add, that common sense, reason, and revelation give one and the same testimony in my ear upon this subject." Thus, Campbell regards the doctrine of the Trinity, one which is commended not only by reason and scripture, but also *common sense*—consequently, it is a doctrine to be believed not only by learned philosophers, but *all of common understanding.*

Again: "I must be born again, and be endowed with other reasoning powers, and have another revelation before I can become an *Arian.*" After giving his reason for this assertion, Campbell says again, "For the same, or similar reasons, I cannot be a *Socinian.*"

Again: "It will not suffice to puzzle me with hard questions, about how this can be, since my faith has in its infancy to master the master truth of revelation—to admit that God is *Jehovah;* or, that God was, and always is, the self-existent, immutable and eternal, never-began-to-be, the eternal inhabitant of eternity.—Believing this, I find no difficulty in believing that there was, and is, and evermore will be, society and plurality—a literal *I,* and *thou,* and *he*—a *we,* and *our,* and *us,* in *one divine nature.* This to me is as easy as the idea of *self-existent:* yea, more easy, when *I,* and *thou,* and *he* deliberate on creation, providence, and redemption."—"But not turning aside to answer objections which are anticipated, be it observed that I make not this a matter of inference only; for there is an association of the name of the Father, and the Son, and the Holy Spirit, in the revealed relations of the three persons, *I, thou,* and *he,* and just in the dignity of these three,—'I send thee,'—'I and thou send him,'—'Jehovah and his Spirit sent me.' On this principle the christian ceremony is arranged and developed. So I read the volume of revelation."

Once more: "I own that much depends upon our views of the personal dignity and standing of my Lord, the Messiah. Indeed, such was the glory which he had with the Father before the world was, and such is the glory which he now enjoys as Lord of all in our nature, that I think we are much more likely to fail in forming too low than too high conceptions of his essential dignity. I would not, for the universe, weaken the force of a single expression, or subtract from the boldest metaphor aught of its riches, designed to set forth the peerless claims of our Redeemer to the unqualified adoration of my soul," &c. It is enough; for what more can possibly be said in commendation of the doctrine of a *Trinity in Unity?*

*Campbell* is then a Trinitarian of the first order, while *Alexander* is an Anti-Trinitarian of the lowest. Thus we have *Alexander* against *Campbell,* to all intents and purposes, if there be any truth in the Millennial Harbinger. And it is a point to be decided by many in the "Reformation," who shall be followed. I doubt not that Alexander, being himself a New-Light, or Unitarian, and knowing nothing, will be lost, but as all will be gained by begging a truce on the score of silence, he will urge the point. And if he shall succeed, the scale will be turned with the whole body of *Campbellites.* But it is to be hoped, that *Campbell* will agree to no such *armistice,* and will be true and faithful to his "*Lord the King,*" regardless of all that *Alexander* may say. *Alexander* may still contend that the doctrine of the *Trinity* is a "*speculation*" and "*doubtful*" matter; a mere *opinion,* and should not be urged as an article of belief. But *Campbell* has so conclusively proven, and so positively affirmed to the contrary, that he has nothing to fear in the way of argument. There is danger, however, that he may be decoyed into silence, by his friend, *Alexander,* who has a peculiar faculty in magnifying "items" into the gospel of salvation, and making the perishable riches of time appear more desirable than those which are "incorruptible, undefiled, and that fadeth not away in heaven." But if the full orbed glory of his "Lord Messiah" shall continue to fix the attention and engage the "soul" of *Campbell,* certain I am, that he will not only not barter it for all that *Alexander* can promise him, whether for time or eternity, but that he will forthwith dissolve all alliance with him, however *holy* and *indissoluble* it may have been regarded by the fraternity. We trust the matter may be soon decided, and all suspense removed.

*January 9, 1834.* W.

From the Presbyterian.

## Synod of Philadelphia.

*Mr. Editor,*—The proceedings of the Synod of Philadelphia at its meeting in Columbia, together with the appeal from its decision by the late Second Presbytery, are viewed with much interest by many of your brethren on this side the mountains. The consequences of that appeal will, no doubt, be a considerable excitement of feeling and opposition of views in some portions of the church, and perhaps also in the next General Assembly. Previous to this state of things, will you permit a brother to call the attention of your readers to the *constitutional* view of the case, in order that our minds may be guided by our Form of Government, rather than by prejudice or party feeling?

The Synod adopted three resolutions;—one to receive the Second Presbytery of Philadelphia, as constituted by the Assembly of 1832; —another to unite it with the old Presbytery of Philadelphia,—and the third to form a new Presbytery, by a geographical line, and not by "elective affinity." It does not appear that any one charges the Synod with acting unconstitutionally in this case. The power is clearly granted to that body, and to it alone, in Chap. XI. Sec. IV., of the Form of Government. The Second Presbytery, however, held a meeting, after Synod had constitutionally united it with another; transacted business of a common kind, and then *appealed and complained* to the General Assembly, of the aforesaid act of Synod.

Now, Mr. Editor, there are four questions which naturally arise out of these proceedings, and which ought to be answered in the most satisfactory manner. 1st. Had Presbytery, as such, a right to hold a formal meeting, after the act of Synod uniting it with another? 2d. Had Presbytery, or the members as individuals, a right to *appeal* from the decision of Synod, according to Chap. VII. Sec. III., of the Book of Discipline? 3d. Had Presbytery, or the members thereof, a right to *complain,* according to Sec. IV., of said Book? 4th. Had they a right to *protest and complain,* according to Chap. VIII., of the Book of Discipline?

In answer to the first question, as to the right of Presbytery *to meet and transact business,* after the act of Synod, I would just observe, that it is believed there is nothing in our standards amounting to a direct answer either in the affirmative or negative, and hence it is one of those cases which must be decided by Christian prudence and common sense. The following direction of the Book of Discipline, may seem to militate against this opinion: "The necessary operation of an appeal is, to suspend all further proceedings on the ground of the sentence appealed from." But it will be shown, in answer to our 2d question, that the whole Section concerning *appeals,* has literally nothing to do with the act of Synod now under consideration; no bearing upon it, no applicability to it, and consequently the sentence quoted gives no light on the subject. It certainly accords with common sense to say, that the act of Synod, being constitutional, was in force immediately after its passage; and Presbytery, as such, could never hold a meeting afterwards, (save on the principle of nullification,) unless the General Assembly should direct Synod to correct its proceedings, and place the Presbytery in its former position. Suppose the case of a Presbytery, which from lack of discretion, should act in such a way as to do manifest injury to the church at large, and Synod, believing that the best remedy for the evil, would be to unite it with another, should pass a resolution to this effect; would it not be a flagrant violation of church order, if that Presbytery should continue to hold its meeting, and persevere in the same course which led to its dissolution? Would the act of Synod in such a case be any thing but a dead letter? Certainly not.

As to the *precedent* on the subject, I know of but one case. The Synod of Kentucky, in 1832, united Tabor Presbytery with three others. But the members of that body never met again. They took their seats peacefully where the Synod had placed them.

2d. Had the Presbytery, or the members as individuals, a right to *appeal* from the decision of Synod, according to Chap. VII. Sec. III. of the Book of Discipline?

If any person will look calmly at this section "Of Appeals," he will readily perceive that it refers exclusively to cases of *judicial process;* cases in which there have been parties at the bar, and testimony taken. Hence a proper ground of appeal is said to be "declining to receive important *testimony;* or hurrying to a decision before the *testimony* is fully taken." And the third step in taking up an appeal is "to read the whole record of the proceedings of the inferior judicatory in the case, including *all the testimony.*" And it is stated that "an appeal shall in no case be entered, except by one of the *original parties.*" Now suppose for a moment, that Presbytery had a right to hold its meeting after the act of Synod, still it does not follow that they could legally take an appeal. Had they been arraigned for any crime and tried at the bar of Synod? If so, where is the testimony on record which proved them guilty? And if it be not on record, how can it be *read* in the Assembly, should the appeal be taken up? Besides, it is the duty of the Moderator, "whenever a judicatory is about to sit in a judicial capacity," "solemnly to announce from the chair, that the body is about to pass to the consideration of the business assigned for trial, &c." Surely no such annunciation was made in Synod, when the resolutions were about to be considered. It follows then, from what has been said, that there was no judicial process; and as Presbytery was not arraigned and tried at the bar of Synod, it could not appeal. And all the members, as individuals, for similar reasons, were placed exactly in the same situation.

3d. Had Presbytery, or any of its members, a right to *complain,* according to Chap. VII. Sec. IV. of the Book of Discipline?

It is readily granted that the expressions in this Section are not so explicit as those respecting appeals. We are told that "a complaint is a representation made by any member of an inferior judicatory, or by any other person, respecting *a decision,* &c." This would seem at first sight to refer to *any* decision; but let the whole Section be carefully examined in its connexion, and like the one previous concerning appeals, its natural construction will confine it solely to cases of judicial process. Hence the recurrence of the idea of parties placed at the bar for trial. Observe the following language: "The cases in which complaint is proper and advisable, are such as the following, viz. The judgment of an inferior judicatory may be favourable to *the only party* who has been placed at their bar; or the *party* who is aggrieved by it, may decline the trouble of conducting an *appeal,* &c." These expressions certainly refer to the idea of a judicial process; and what strengthens this construction, is the fact, that the party aggrieved had the right of appeal, which, as we have shown, is confined by the Book to cases of this description. Some may contend for a wider latitude because of the word "*such*" in the sentence last quoted; and if the church should agree to consider it as including every kind of decision, perhaps no great harm would be done. It is not necessary, however, to depart from the general tenor of the Section, which is against this idea, for the next chapter embraces all that need be asked for on the subject. If our construction then be correct, it follows that Presbytery could not constitutionally complain, inasmuch as it had not been judicially tried by Synod.

4th. Had Presbytery, or any of its members, a right to *protest and complain,* according to Chap. VIII. of the Book of Discipline?

This is a new chapter; and as there is nothing said about parties at the bar, or trials, we are willing that it should be considered as bearing upon all kinds of decisions. In the section "of complaints," they and appeals are placed on the same footing. It is said, "*In cases of complaint as in those of appeal,*" &c.; and language of this kind occurs more than once, which proves the cases to be parallel. But a *protest* differs from them, inasmuch as it is to be placed on the minutes, and cannot, like them, be offered after the adjournment of the body. We learn, however, that "none can join in a protest, excepting those who had a right to vote in the decision." It respects minorities and majorities entirely; consequently the Presbytery, as such, could not enter a protest against the act of Synod, and could not complain in connection with such a paper. Any of its members who were present, and who had a right to vote, might have protested and complained to the Assembly. This we presume was not done.

Here I may observe, that if Synod prevented the members of the Second Presbytery from voting, especially after the passage of the first resolution, which is reported to have been the fact, the writer does not justify such conduct. He supposes that the Assembly will notice it properly, when the subject comes before that body.

Inasmuch then as Presbytery could not legally appeal and complain, and no member of the minority of Synod chose to protest against its act, the question will be asked, is there *any constitutional way* to present the subject to the General Assembly? I answer, there is; and but one way. That is by "*Review and Control,*" according to Chap. VII. Sec. I., of the Book of Discipline. And if the Synod should omit to send up its records for review, the Assembly "may issue an order to produce them immediately."

Seeing then that the members of the late Second Presbytery can have redress in an orderly manner, why do they enter an appeal at the hazard of having it rejected as illegal? Surely it must have been from a want of due consideration. I know that in the trial of an appeal, Synod would have no right to vote, while this might be a disputed point in case of review and control. But I take it for granted that Presbytery would by no means wilfully violate church order, merely to secure this result. I am persuaded, further, that the appeal must have been taken unwittingly, for no person could imagine that the General Assembly would knowingly depart from the teaching of the Book of Discipline, unless a high state of party feeling should arise; an excitement so great that even constitutional barriers must give way at its bidding.

Another question may be asked in connection with this case. Has the Assembly a right to *reverse* the decision of Synod, and revive the Presbytery by its own act? According to Presbyterial order, it has not. In cases of judicial process brought up by appeal or complaint, this power is granted; but in cases of *review and control* it can only require Synod "to review and correct its proceedings." See Chap. VII., Sec. I., of Discipline. This to be sure is doing the same thing indirectly, but it leaves to Synod its constitutional power of forming a Presbytery. Some one will ask, what is to be done if Synod should refuse to correct its proceeding, when directed to do so in a constitutional way? The answer is, let it be tried for contumacy, and if necessary cut off from the church.

The writer esteems highly many of the members of the late Second Presbytery, and hopes that the Assembly will do them ample justice. He regrets that they should have found it necessary to complain, inasmuch as the resolutions were passed by brethren who wish to go for healing measures, and some of whom had stood as their firm friends the year before. When the act of Synod was first known in the West, you could hear the congratulations of some of all schools, believing that the difficulty was near a close, and that the phrase "elective affinity" would soon sleep in silence. But as we are disappointed in this, it is to be hoped that the next Assembly will decide every point of difference in a clearly constitutional manner, and then see to it that all parties abide by its decisions, or be duly disciplined. This will do more for the good of the church than a thousand cobweb compromises, which are liable to be destroyed by the slightest party breeze that blows.

The writer has reason to regard the Editor of the *Philadelphian* with great respect; and if he will copy this communication, and prove that the constitutional argument is erroneous, it will give him no pain to relinquish his views. To seek for truth on every subject is equally the duty all. A KENTUCKY PRESBYTER.

From the American Quarterly Register.

## The Life of a Faithful Minister.

He lives to show the futility of all terrestrial hopes. Man is of the earth, earthly. Though composed of two natures, bodily and spiritual, he becomes, in general, a slave of the bodily. The motto of the whole world is, "What shall we eat, what shall we drink, wherewithal be clothed?" And the great difference between man and brute seems to be, man has a conscience which troubles him in these earthly longings. His whole moral nature seems little else than a disqualification for his desired pleasures. The minister, more than any one, must discipline his animal tendencies. He is in a constant fight with flesh. "A bishop," Paul says, "must be temperate," temperate "in all things;" and says the same vigorous scholar, "I keep under my body." But who can tell how hard it is to do this! The mechanic may indulge himself at his morning table, and not be seriously encumbered in his daily work; but let the minister tamper at all with his appetite, and flesh—flesh presses its thick hand over his eyes all the day; a serpent of lead coils about him; his mind will not work for God. And even if he curbs himself, flesh is a stubborn obstacle to his aims. Do look at the discouragements of a minister in his intellectual life. The infant is weaker than the young of any animal; the child grows up forming sluggish habits; and when sin has secured a firm hold on the man, then at great disadvantage he *begins* to resist. "Oh I have lost so much of my life," says the new convert, "let me rush at once into the pulpit, begin now to preach for God." His ardent soul is driven backward by the voice, "Lay hands suddenly on no man." He has no instrument to work with but his mind, and that is out of repair. For nine long years must he bend over his preparatory books; the midnight lamp drinks up his strength. He tries to mortify his body, the body rebels. He contrives various and often imprudent plans to give the spiritual its just predominance, but flesh will have its own way. His face becomes sallow, his form emaciated, all the play of his system disturbed. It is now settled. He has little to expect, but to drag with him through life a lump of sickly clay. What a clog will it be to the rapidity of his soul! It will chain him down whenever he would rise! Many a tear does he shed, because the creepings in of animal nature prevent his preparations for the Sabbath, and make him wrestle against the world with a puny arm. His disorders throw a sombre veil over his spirit, like the drapery of death. Every thing looks dreary. He sees the blackest hues, where others see the brightest. He grieves at his own grief, and his invincible dulness. Yet in the midst of that dulness, nothing has half his work to do. He has to carry the cares of his church; to drive off the impenitent from their beaten track; to keep himself not only from evil, but the slightest appearance of it. I behold the minister standing on the walls of Zion. He stands alone. His eye sinks to the ground. His sword dangles by his side. His hands are still. He would fain lie down and sleep. But, "son of man, I have made thee a *watchman.*" A whole company are dependent upon him; if he falls, they are scattered. And how many arrows are aimed at him by the enemy!—"Mark that man," saith the leader of the legions of hell, "mark that man, on the walls."—If he can be prostrated, if in some unguarded moment he can be drawn into a snare, it will be better than the fall of ninety and nine privates; will be hailed with a louder joy,—"so, so would we have it," and will inspire the aliens with more frantic courage. How *can* the watchman stand when so many, even principalities and powers, are eager for his halting? And ever and anon, as he receives a new wound in his side, he groans out, "it was not an *enemy* that did *this,* then I could have borne it; but it was thou, a man mine equal, my guide, and mine acquaintance; we took sweet counsel together, and walked to the house of God in company." Yet he must return no railing for railing, but continue to toil, all his life, for the archers that "hit him."

"He that desireth the office of a bishop, desireth a good work," says Paul. I shall not dispute the apostle. I do not know, but that it is a good work. He was a giant minister, and could bear any thing. Doubtless he spake the truth; but I should have said, he that desireth the office of a bishop desireth a —— work. It *is* a work. Glorious indeed, delightful, if conscience is "void of offence," but after all—an anxious, harrowing, responsible, awful, even holy, work. The pulpit is the highest place on earth, and to fall from the pulpit into hell,—is to fall to the lowest place in hell. The descent will be as low, as the ascent was high. This it is, that darts fearfulness into the preacher's spirit. Even Paul trembled and wept at this, "lest having preached to others, he himself should be a cast-away;" Gabriel, with his strong arm, and vigorous intellect, would shudder at this; how much more then must preachers, made out of dust and ashes, and uninspired! So violent is their pressure of care, that they often feel impelled to transcend their strength, and therefore often drop into an early grave. They have no right to feel so; you will not misunderstand me when I say, they have no right to die so early; in a multitude of cases a culpable imprudence has cut short their life. The more studious and laborious they may be, the less is that right, the worse is that imprudence. Still, we must take men as they are, and in modern days, there is scarcely a just man who doeth all the good he should do, in the ministry, and then sinneth not by over-acting. Lift up your eyes, therefore, and where do you find an aged preacher? Our literary fathers—where?—Gone, like the leaves of a tree. Gone, in the midst of their days; their light put out when it was burning brightest. Christ died before the age of forty; in this a throng of his watchmen have followed him, and when the trumpet shall sound, and the dead shall be raised, there shall arise among the ministerial dead, a full band of middle-aged, and young men. *How* do they die? They have expended their property for their education, and die poor. They leave families, with no inheritance save the memory of their provider, called from them as he *began* to provide. *Where* do they die? Mills, a young man, dies on the ocean, and his body goes to be played with by the leviathan; Huntington falls by the way-side; Worcester, in the height of his manhood, lays his bones all alone in the wilderness; and Cornelius, the strong staff and beautiful rod, is broken down, away from his family.

EXPERIMENT.—Mr. Burden, the inventor of the Troy Steam Machine, started at half past 12 o'clock, yesterday with several scientific gentlemen on board. Notwithstanding the incomplete state of the engine, &c. during her excursion of fifty miles, she was propelled at one time, twenty miles an hour. Among the gentlemen on board, was Dr. Nott, with whom we had an interview last evening. He is of opinion that Mr. Burden's invention is complete, and that with the completion of her works, he has no doubt of her being propelled, at least 25 miles an hour, with perfect safety to human life.—*N. Y. Gazette.*

*Credulity of Infidels.*—Charles the Second, says Addison, hearing the clebrated Vossius, a freethinker, repeating some incredible stories of the Chinese, turning to those about him, said, "This learned divine is a very strange man; he believes every thing but the Bible."

### American Board of Foreign Missions.

*Proposed Enlargement of the Missions of the Board during the year.*—The Prudential Committee commence the year, according to their usage, with a statement of views and plans appropriate to existing circumstances. The plans which were formed a year ago, and published in the Herald for March, have not all been executed, for want of missionaries. Forty-nine were needed, and but twenty-three were obtained. The demand, as was expected, is greater now than it was then; and it promises to increase from year to year, till the cry from all nations for relief is heard with resistless appeals.

Shall not prayer be offered with ten-fold earnestness to the Lord of the harvest, that he would send forth more labourers into the ripening harvests of the world? No voice but his can reach the thousands of promising young men in the church, and draw them from their farms and merchandise. Nor can any power but his, expel from the churches that unbelief, and those erroneous views of self-interest, which restrain the rising spirit of Christian enterprise.

The best method of increasing the numbers of ministers, and of ensuring the success of their labours, is to employ them in obedience to the commands of God; and the perfection and glory of the church will ultimately be found to consist in fulfiling the intentions of her Redeemer to this lost world. Her interest, her joy, her salvation, are all to be sought in the great high-way of her duty to the world.

Suppose one half the heathen nations should be assigned to the churches of our land, as a fair proportion to receive the gospel of them. If now, there was pervading our ministers and churches the same spirit of obedience to the divine command, the same compassion for the benighted heathen, the same faith in the divine promises, the same spirit of self-denial and active zeal, which urged Paul forward irresistibly in his missionary career, would it be found impracticable for our American churches to send the gospel to half the families on the globe within 30 years? Wherein would the impracticability consist? In the want of the requisite pecuniary resources? On this point there cannot be doubt enough to call for a discussion. Would it be impossible to furnish the requisite number of men? Supposing that the spirit of Paul, including, of course, the required love for the whole human family, pervaded the churches, how could Christians bear to see themselves so amply furnished with ministers, and religious teachers, and counsellors, with Bibles and tracts and Christian books, with Sabbaths and sanctuaries and schools, the great object of which seems to be to reiterate daily the gospel, offer to those who have heard it thousands of times, while three fourths of their fellow-men enjoy none of these advantages, and are as ignorant of all that the minister or the Bible would teach, as the brutes that perish! Could they refrain from saying to their ministers and theological students, throughout the land, Leave us to our elders and deacons, to our Bibles and tracts and religious books, to our Sabbaths and social meetings and Christian schools—Up, haste away, and preach the unsearchable riches of Christ to the dying heathen: blow the gospel trumpet in the ears of every human being, make known the Saviour and offer pardon in his name to every condemned child of Adam without delay. With such a spirit abroad, how soon might thousands of preachers and other thousands of Christian schoolmasters be dispersed through the dark places of the earth. How soon might a thousand mission presses be put in operation; and these be followed by thousands of Bible and tract distributors, and the light of heaven shine upon all the nations.

Does the impracticability of giving the gospel to the whole human race lie in the fact that some of the heathen countries are closed against it? Is it quite certain that, even now, the gospel cannot be introduced into every nation? When and by what well conducted and persevering experiment has this been ascertained? Is it certain that, if men, of a holy boldness and discretion would press into Turkey or China, in such numbers, and prepared to make such sacrifices as the unqualified command of Christ and the momentous interests at stake would justify, that they would not succeed in planting the standard of the cross in those empires? It might cost much suffering and loss of treasure and life; but probably not more than it cost to introduce and sustain Christianity in the Roman empire. Why were great sacrifices in propagating Christianity any more called for or justified then, than now?

But we have not supplied all the fields that are open and easy of access. At no period has there been so much unoccupied ground, explored and spread out before the churches, as at the present. It was stated by the Committee, in an address to the Christian public four years ago, that the number of heathens to whom missionaries could gain access was altogether greater than the actual number of missionaries could supply. Although the Board has since that period greatly strengthened many of the missions then under its care, and has commenced, or has missionaries now on their way to commence, nine new missions, and has more than doubled the number of its ordained missionaries, yet it is no less true now than it was four years ago, that the churches are very far behind the providence of God—they are by no means doing all that Providence is rendering practicable for the conversion of the heathen nations.

To show ourselves as intent on obeying the command of Christ and preaching the gospel to every creature, as we ought to be, we should ascertain by actual experiment whether heathen nations are accessible or not; and after planting our missionaries wherever they can obtain admission, we should have others waiting at the gates of every nation to which admittance is refused, ready and earnestly desiring to enter, as soon as the providence of God shall open the way.

Does the impracticability of spreading the gospel through half the heathen nations of the earth, by the American churches, during the present generation, consist in any disastrous consequences that would follow to our churches or country? Can it be admitted for a moment that such an act of faith and obedience, of compassion for the heathen and self-denial for their conversion, could, under the government of the Head of the Church, prove ruinous, or even in any degree disastrous! Since missions to the heathen were commenced by our churches, has not our land been blessed to an extent heretofore unexampled with revivals of religion? Have not religious and benevolent institutions, of almost every description, had their origin since that period? and have they not grown and flourished almost in exact proportion to the spirit of foreign missions? May not the great reason why the borders of the church in Christian lands have been so narrow; why heresies, divisions, and a low standard of piety have prevailed; why prayer for the enlargement of Zion has been no more signally answered; why, in short, the preaching of the gospel has produced no more effect—be that the churches have all the while been disobeying a plain and known command of Christ? *If I regard iniquity in my heart the Lord will not hear me.* In the days of the apostles, when the spirit of missions was the dominant spirit, how controlling was the power of Christianity, how rapid and triumphant its progress!

Suppose that now the faith and zeal of our churches were such, that they should feel themselves, with one heart, and irresistibly impelled to the course referred to, and should say to their ministers and theological students throughout the land, Go, preach the gospel to the heathen; and the ministers and candidates for the ministry should simultaneously decide to go on the embassy; should we not expect that, when the ministers and the churches should meet each other for the last time, the former to give their parting benediction, and the latter to pronounce their God-speed, there would be a movement of the providence and of the Spirit of God, which would speedily result in throwing open every heathen community to the approach of the missionaries, and in a rain of righteousness on the churches at home, and on heathen nations, which would give unexampled efficacy to all the means of grace, and cause the knowledge of the Lord to go over the earth like the waves of the sea!

The committee feel some embarrassment in asking, from year to year, not the largest but the smallest number of missionaries demanded in the fields already occupied by the missions of the Board, and in the new fields which Providence is opening before them and inviting them to enter. But necessity is laid upon them to make their plans accord, in some measure, with the supply of missionariss which it seems possible to obtain. They purpose, therefore, with the leave of Providence, and depending on divine assistance, to send forth missionaries, during the year 1834, as follows, provided suitable men can be obtained; viz.

| | | |
|---|---|---|
| To Western Africa, | 3 | |
| To Eastern Africa, including a physician, | 5 | |
| To the Island of Cyprus, | 2 | |
| To Asia Minor, | 5 | |
| To Syria, | 4 | |
| To the Nestorians of Persia, a physician, | 1 | |
| To the Mohammedans of Turkey, | 1 | |
| To the Mohammedans of Persia, | 1 | |
| As explorers in Persia and the countries beyond, | 4 | |
| To the Bombay Mission, | 5 | |
| To Siam, a physician, | 1 | |
| To south eastern Asia and the Indian Archipelago, | 10 | 42 |
| To the Ojibwas, | 3 | |
| To the Saux, Winnebagoes, and Sioux, | 6 | |
| To the tribes west of the State of Missouri, and the Territory of Arkansas, towards and beyond the Rocky mountains, | 6 | |
| To the Choctaws and Creeks, | 4 | |
| To the Osages, | 2 | |
| To the Senecas, | 1 | —22 |
| Total, | | 64 |

Besides these, the Board would gladly send fifteen or twenty pious and competent teachers to different fields, especially among the Indians of this continent.

It is proposed, also, to enlarge and perfect the means in the several missions, of translating, printing, and distributing religious publications, that the Bible and Tract societies may not be impeded in their work. Two or three additional seminaries are required for educating native teachers, catechists, and preachers; and the advantages of common education need to be extended in all the missions.

Nor will the existing system, irrespective of the proposed enlargements, require a less expenditure than it did the past year. A hundred and fifty families, besides unmarried adult laborers and native preachers and assistants, amounting in all to 328 persons at 60 stations—with 40 churches, and nearly 2,000 native members, 56,005 learners in the schools, and five printing establishments, under their care;—depend, under God, on the treasury, of the Board for the means of their sustenance and usefulness during the present year; and the means in the treasury will be ample, or insufficient, as the patrons of the Board shall increase, or diminish the amount of their contributions.

Such is the simple statement, which is submitted to the numerous patrons of the Board throughout the country, in the full confidence that the means will be afforded both for sustaining and enlarging the missions under the care of the Board. With special earnestness, however, would the Committee entreat the prayers of their fathers and brethren in the churches, that wisdom and every other needed grace may be imparted to all the agents in this momentous work, and that the Holy Spirit may visit the several missions with abundant showers of his saving influences. In behalf of the Prudential Committee.

B. B. Wisner,<br>
R. Anderson, } *Secretaries.*<br>
David Greene,

*Missionary Rooms, Boston, Jan.* 1, 1834.

### REVIVALS.

Bennington.—Rev. E. W. Hooker, to the Editors of the Vermont Chronicle, dated Dec. 16, 1833.

Messrs. Editors.—The Holy Spirit is again reviving his work in this place. Our church, several weeks since commenced holding meetings by districts or circles, every evening, for prayer for a revival of religion. Answers to prayer became almost immediately manifest, in the awakening of about forty persons in a manufacturing village, in the north-west part of the town; and also some in the centre village. About thirty hopeful conversions took place among these. That the Church, as a whole, were awake and active in the work, cannot be said, with truth. There were many whose whole souls were alive in the resolve, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Had *all* felt thus, the blessings we rejoice in had been far richer than even now.

We commenced a protracted meeting on the 1st inst. (Sabbath) and continued it through the 11th. Our assemblies were attentive and solemn; and it was manifest that the Spirit of the Lord was moving upon many hearts. The preaching, for the first four days was mainly directed to the church; and adapted, with peculiar skill and judgment to convict professors of religion of their backslidings and unfaithfulness; to test their hopes to expose sinful habits of thinking and living which interfere with spiritual mindedness, keep the standard of piety and christian effort low, and parylze efforts for the salvation of men. It was a time of deep searching of hearts with many. The Holy Spirit seemed "reproving of sin, of righteousness, of judgment to come," in the church as well as out. The church were called, at the close of the fourth day, to give public testimony of their determination to cast off spirtual sloth, and to aim henceforth with more faithfulness for the service and honor of their Lord and Redeemer. Many, it is believed, who rose for that purpose, did it "as unto the Lord," and are redeeming their pledge.

At the first meeting for inquiries during the protracted meeting, there were present about 80. These meetings increased in attendance and interest, from day to day, to the last, when it was supposed about 300 were present. The course of preaching was well calculated to fill up the inquiry meetings; they aimed to press upon the conscience of the sinner the law of God, with its holy claims, and its fearful penalties, and to drive him from all his false refuges; and to press him to an immediate surrender of himself to God, and an acceptance of his mercy as abounding in Christ Jesus. To this, many were apparently brought from day to day. In one inquiry meeting numbers professed to have embraced, as lost sinners, the salvation which is in Christ, and to yield up their hearts and lives to his service.

The services of the protracted meeting were closed in the afternoon of the eleventh day, with a discourse addressed to those hopefully converted, about 259 in number, occupying the body pews of the church. It was a season rich in instruction, both to old and young christians, Psalm 126th had a commentary, in the scenes of that afternoon, most impressive and animating to the christian. "By their fruits ye shall know them," says the Lord Jesus. We remember this, while we look on these hopeful converts; and ask an interest in the prayers of all who watch and pray for sound conversions and the purity of the churches, that these may prove "the children of the living God."

Some facts are worthy of notice. The Spirit of God has set his seal to Sabbath School efforts, in this revival; in the hopeful conversion of many of our scholars. The female prayer meetings have been sustained with the most steady and deep interest; and a larger proportion of females than of males have been subjects of the work of grace. Many as young as eight or ten indulge hope. Few advanced beyond the age of thirty-five or forty, of either sex, have been yet subjects of the work. And while we look upon what God hath wrought, we find occasion to humble ourselves that the weakness of our faith and efforts have limited the blessing to such a number, when it might have been extended to hundreds, and we may say thousands yet in unconversion in this place. We regard the work as but commenced, and are acting on the belief that it may be, and will be, if Christians are faithful, a lasting work.

Missouri.—*From Rev. Hiram Chamberlain, Boonville.*—The Lord has not left us without some precious indications of his presence. Since the close of my year, I have spent a part of my time in missionary labor in this county, and a part of it in adjoining counties. The Lord has been present with the infinitely rich blessings of his Spirit at every meeting, and souls have been hopefully converted to God, at some, if not all of them.

*From Rev. A. Wright, Mount Prairie, Monroe Co. Mo.*—When we look over the field in which we have labored for the space of three years, we discover that a great change has taken place in the moral aspect of this community; but more especially within the last twelve months. How much of this change, under God, may be attributed to our labors, eternity alone must disclose. We have labored in the midst of opposition and discouragements of various kinds. Presbyterian influence has always been most dreaded and most opposed. Situated in the midst of different sects, having their different prejudices against Presbyterians, we have labored, not so much to build up any particular party or sect, as to enforce upon all the duty of immediate repentance and submission to God. The different evangelical societies have received, from time to time, accessions to their churches, of such, we trust, as will finally be saved. Thirteen have been received, during the last quarter, into the Presbyterian church: eight on certificate, and five on examination.

Two Presbyterian camp-meetings have been recently held in Marion, the county north of us. At the first, it is reported that not less than seventy joined the Lord's army. At the second, I was present. Deep feeling was apparent in the professed followers of Christ; they had strong faith that God would pour out his Spirit and revive his work on that occasion. Their expectations were more than realized. On the Sabbath there came forward to the seats prepared for the anxious, not less than sixty, deeply affected with a sense of their lost condition by nature, and their need of an interest in the great salvation. More than fifty, during the meeting, professed a trembling hope, and united themselves with the people of God. Some were men of influence and distinction.—*Home Miss.*

Palmya, Mo.—A correspondent writes us from Palmyra, Mo. under date of Sept. 12, 1833, that at a protracted meeting held in the bounds of the Greenfield church, by Dr. Nelson about ten days since there were seventy-one persons added to the church on examination, and that the Presbyterian church within the last four months, has about doubled in this county, and there is still a deep concern manifested by many. More than one-half the students at Marion College have joined the church, and the remainder, with but one or two exceptions, seem to be under deep convictions.—*Connecticut Observer.*

Revivals in Virginia.—During a late excursion to the country, we had an opportunity of hearing directly from several counties on this side of the Blue Ridge, in which the Rev. Daniel Baker has been laboring with great success. The spirit of the Lord seems to accompany the truth in a signal manner, in almost every place where he is called to preach for several days in succession, and many sinners are hopefully converted unto God.

We have also letters from the Valley stating that the work of grace, which commenced a few weeks since in Rockbridge and Augusta, is extending. We deem it improper to give the particulars reported to us, as they were not intended for publication—but we notice these times of refreshing in this summary way for the encouragement of those who are praying earnestly and with importunity—*Thy kingdom come.* Judging from the intelligence which we find in religious papers from almost every part of the United States, it appears to us that the truth as it is in Christ is, perhaps making more rapid progress in Virginia than in any other section of our church. May not this be regarded as one of the blessed fruits of the peace and harmony which have characterized our ecclesiastical councils? And shall it not excite Chrisains to be faithful, to "*do with their might whatsoever their hands find to do*" for the salvation of their fellow men?—*Richmond Telegraph.*

From the (Frankfort) Cross.

### Fifth Annual Meeting of the Kentucky Colonization Society.

At an annual meeting of the Kentucky Colonization Society, convened in Frankfort, on Wednesday, the 8th of January, 1834:

At 3 o'clock, P. M. Gen. James Allen, President of the Society, took the Chair. The throne of grace was addressed by the Rev. N. H. Hall: after which, the names of the delegates present were enrolled.

The Rev. W. P. Macknight, Agent of this Society, Rev. Dr. Edwards, and Rev. Mr. Campbell of Boston, Rev. A. Bennett of Homer, N. Y., Rev. Mr. Mitchell of Ill., and James H. Birney, Esq. late Agent of the American Colonization Society, being present, were severally invited to seats.

The annual Report of the Board of Managers was read, and on motion of Rev. Mr. Hall, was accepted and ordered to be published with the proceedings of the Society.

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Fifth Annual Report of the Kentucky Colonization Society.

The Board of Managers would respectfully present to their patrons and friends, the following account of their proceedings during the past year.

It was announced in our last annual report that we intended in the succeeding spring, to fit out the first expedition to Liberia under our own direction. Accordingly the emigrants 102 in number, left this state, in the latter part of March: at New Orleans they were joined by 47 from several other Western States, and after all the necessary preparations had been made, they departed for Liberia on the 20th of April. After a protracted passage of eighty-two days, they reached their destination. They however, suffered from the same scourge that visited the land they so lately left. By the cholera, whooping cough, &c. five adults and twenty-four children died during the voyage. The remainder were in good health and spirits at our last intelligence from them. The cost of our part of the expedition was $3,300, of which $2,300 were paid by this Society, and the remainder by the parent institution.

It was our intention to have despatched a second expedition in November last, but owing to the severe and protracted visitation of the cholera, we were unable to make the necessary preliminary arrangements, and have postponed the time of its departure from Louisville, till the first day of November next. The reasons why the time has been changed and placed at so distant a period, are, that much greater facilities are afforded for collecting the emigrants in the fall of the year than at any other season; some of the emigrants themselves are desirous to remain until that time, and it is preferable to land them in Africa near the commencement of the dry season, that they may become acclimated before the commencement of the rainy season. Upwards of sixty emigrants are now engaged, and it is expected that their number will be considerably increased.

The Rev. George C. Light closed his Agency for this Board on the first of July last. In addition to collecting our last emigrants, and disseminating information, and forming auxiliary Societies, he received and has accounted to the Board for the sum of $904 22.

The Rev. W. P. Macknight has been appointed an Agent for this Board. His duties are to disseminate important information with regard to the interests of Colonization, to form new Societies and resuscitate and strengthen old ones, to endeavor to obtain emigrants, and to collect the necessary funds with which to transport them. His agency commenced on the 15th of September last, since which he has collected and paid over $1425 87; refusing to receive any further remuneration for his services than his support, which amounts at this time to the sum of $75 00.—At the request of this Board he will visit, during the approaching spring or summer, the States of Ohio and Pennsylvania, with a view to prosecute more extensively the business of his Agency.

From our Treasurer's report it will appear that the sum now in our Treasury is $1514 64.

The cost of sending out an emigrant properly equipped is $35, and if there could be a regular communication carried on between the West and Africa, we think it would be less. Emigrants, except in special cases, should be under the age of thirty-five years, and should have a good moral character. They should be well furnished with cotton and woollen clothing and articles of husbandry. Agriculture has been too much neglected in the colony. And as we think our western emigrants well qualified to carry it on, we hope our friends will afford them facilities for doing so.

In reviewing the past year we find much to encourage us. A cautious yet energetic course of action is all that is necessary to ensure success. We are only beginning a great work. Our object at present is to prove its practicability–its expediency and its advantages. When we have fully demonstrated these, we expect that the people will require their State and National Representatives to take up and carry on the work. Let not then any be discouraged by the weakness of our efforts. Our object must be pursued by constant unwearied diligence, (and disregarding the madness and fanaticism of the anti-slavery advocates of the North, and the ungrounded fears of the slaveholder of the South, our friends should go on)—and their highest hopes will be consummated in seeing Pagan Africa restored to the privileges of civilization and christianity, the free black and the slave in their own land, elevated to the dignity originally assigned them by their Maker, that of intelligent and virtuous freemen, and our own country, in all its vast extent, delivered from one of the greatest curses ever inflicted on the human race.

On motion of Dr. J. W. S. Mitchell,

*Resolved unanimously*, That the thanks of this Society be tendered to the Rev. W. P. Macknight for the important services rendered by him as Agent in the dissemination of useful information, and in raising funds, and particularly for his disinterested and gratuitous devotion to the cause of Colonization.

The Treasurer made his annual report which was read and adopted.

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AGENT'S REPORT.

Frankfort, September 15th, 1833.

*To the President of the Ky. Colonization Society.*

Sir:—Since the date of this paper I have had the honor to act as the General Agent of your Institution; and in the prosecution of the agency I have visited 32 towns in 30 counties, travelled 1000 miles, delivered 35 discourses on Colonization, formed 8 new Societies, and added 115 members to those already formed; obtained 50 odd emigrants certain, and more than 30 contingent, and received money in aid of your Society from the following places and persons.

[Here follows an account in detail, of the moneys received on behalf of the society, by the General Agent, amounting in all, to $1425 87.]

[The Treasurer's account represents a balance in favor of the Society, of $1514 64.]

The Society then proceeded to the election of officers for the ensuing year, as follows:

Gen. JAMES ALLEN, of Green County, *President.*

VICE-PRESIDENTS.

*John J. Crittenden*, Esq. Frankfort; Rev. *John C. Young*, *James G. Birney*, Esq. Danville; Rev. *Richard Bibb, Senr.* Logan; Rev. *G. A. M. Elder*, Bardstown; Rev. *B. B. Smith*, Rev. *B. O. Peers*, Lexington; Dr. *James W. S. Mitchell*, Nicholasville; *Daniel Breck*, Esq. Richmond; Maj. *John McKinney, Jr.* Versailles; *James M'Clure*, Esq. Newport; *James M. Preston*, Esq. Burlington; *Tho. Chilton*, Esq. Hardin county; Hon. *James T. Morehead*, Esq. Bowling Green; Rev. *Henry B. Bascom*, Augusta; *Thomas James*, Esq. Hickman county; *Enoch H. KcKay*, Nelson; Hon. *Allney McLean*, Greenville; Hon. *Joseph Eve*, Barboursville; *Chas. M. Thruston*, Louisville:

Thornton A. Mills, Cor. Secretary;<br>
Henry Wingate, Recording Secretary;<br>
Edmund H. Taylor, Treasurer.

MANAGERS.

John Brown, James Davidson, William S. Waller, John H. Hanna, Chas. S. Morehead, Jacob Swigert, Peter Dudley, Uriel B. Chambers, Orlando Brown, Rev. Thomas C. Cropper.

—

Whereas the late Mrs. Muldrow of Woodford County, left a legacy of $500 to this Society, which through inadvertence in writing her will, was placed at the disposal of the parent institution;

*Resolved*, That the Corresponding Secretary be requested to correspond with the parent Society on the subject, and obtain permission to use said legacy in aid of the next expedition to Liberia from Kentucky.

The Society then took a recess until 7 o'clock, at which time they again assembled in the Presbyterian Church; when the throne of grace was addressed by the Rev. Bishop B. B. Smith.

The annual address was then delivered by the Hon. James T. Morehead, before a concourse of strangers and citizens, and a collection taken in aid of the funds of the Society, amounting to $94 75.

On motion of Rev. Nathan H. Hall,

*Resolved unanimously*, That the thanks of this Society be tendered to the Hon. James T. Morehead for the very able and eloquent address pronounced by him on this evening, and that a Committee be appointed to request a copy of the same for publicatiion. Whereupon Messrs. N. H. Hall, E. H. Taylor, and H. Wingate, were appointed said Committee.

The Society then adjourned *sine die.*

Att: JAMES ALLEN, *President.*<br>
H. Wingate, *Recording Sec'y.*

### LIBERIA.

*Death of F. Devany Esq.*

By a late arrival we have received a file of the Liberia Herald, from which we learn, with regret, the decease of Francis Devany, Esq. on the 11th of September. He was a colored man—originally a slave, belonging to Langdon Cheves, Esq. of Charleston S. C.—emigrated to Liberia at an early period of its settlement. For many years past he has been engaged in commerce, and had accumulated a handsome fortune by his industry, perseverance, and enterprise, when his earthly career was arrested in the thirty-sixth year of his age. His disorder was consumption, and Liberia will have occasion to regret in him, the loss of one of its most valuable citizens. He held, for some time, the office of High Sheriff of the Colony, and in the various relations of life sustained and deserved the reputation of an honest man. When in this country, a few years ago, he bore evidence, before a committee of the Congress of the United States, to the favorable prospects afforded to emigrants by the Liberia settlement.—*D. Adv.*

### People of Color in Baltimore.

We are glad to see an indication that this portion of the citizens of Baltimore are receiving increased attention. The Young Men's Bible Society of Baltimore, which was so efficient in supplying the whole state with Bibles, in a recent report, says,

A subject of much interest, now engaging the attention of our Board, is the formation of a *branch of our society*, among the colored population of our city. It has appeared to some of our Managers, that this class of citizens has been too long overlooked in the benevolent schemes of the day. The establishment of such an institution has been proposed to some of their most intelligent and influential men, and very favorably received. Assurances have been given us, that by the great body of colored people it would be ably sustained, and productive of very great benefit. Thus encouraged, a committee on the subject has been appointed, with full power and instructions to organize such society without unnecessary delay.

A writer in the Presbyterian has also informed us of the recent formation of a Colored Presbyterian Church.

"It was in the Lecture Room of the Third Presbyterian church, in the city of Baltimore, a fine spacious room, perhaps fifty feet square, and about 3 o'clock in the afternoon, that the Rev. G. W. Musgrave, the pastor of that church, and the Rev. R. J. Breckinridge, the pastor of the Second Presbyterian church in the same city, acting as a Committee of the Baltimore Presbytery, and attended by a few gentlemen of their respective churches, met several hundred of the most respectable looking free persons of color I ever saw, to constitute, out of a part of them, a new Presbyterian church. Nearly thirty persons came forward, after the usual ceremonies, to form the church. Ten of these were a colony from the First Presbyterian church, under the pastoral care of the Rev. William Nevins, and about twenty were admitted on the profession of their faith, and of that number four *were formerly Catholics, who with a number of others were baptized* by the Rev. Mr. Breckinridge. The church being constituted, proceeded to elect three ruling elders, who were solemnly installed by the Rev. Mr. Musgrave, after he had ordained two of them; the third having formerly been an elder in a Presbyterian church, which once existed there among the persons of color, but was dissolved, and its members united to the First Presbyterian church, in consequence of their pastor who was a man of color, becoming an Episcopalian."

This church has grown out of the labors of Rev. Messrs. Breckinridge and Guitteau, and Mr. Wilkinson, an elder. It is said there have been more conversions than sermons among them, since the effort began. There are 20,000 colored people in Baltimore.

"*The Sixth Presbyterian church in Baltimore, is a flourishing, revived, and most interesting church of free persons of color!* And from the deep interest taken in it by all the Presbyterian ministers, and many of their people in that city, there is no reason to fear that it will be allowed to languish for want of means. If this should meet the eye of some young man thinking of giving himself to labor for God among the people of color, let him ask himself, where can he do them more good? If any minister of Jesus Christ should cast his eye over it, let him ask himself how can I do more for this neglected race? If any private Christian sees it, remember dear brother—sister, *it was a deacon only*, that did much of this good!

A Friend to the Colored Man."

### Slavery in the District of Columbia.

The following is a copy of a Petition which is circulating for signatures:

*To the Hon. the House of Representatives:*

Your Petitioners, Inhabitants of the city of New York, beg leave to represent to your honorable body, that whatsoever views they may entertain of the evils of slavery, as it exists in certain states of the Federal Union, they are fully aware that those evils are beyond the constitutional control of the Federal Government; and so far from soliciting your interposition for their removal, they would deprecate the interference of Congress on this subject, as a violation of the national compact.

But if Congress are required by solemn obligations to abstain from the assumption of powers which have never been granted to them, it will not be denied that they are imperatively called on, by the oaths they have taken, to exert the powers expressly delegated to them, in the manner and for the purposes demanded by the honor and welfare of the country, and the dictates of justice and humanity.

The people of the United States have seen fit to vest in Congress, by the 1st Article of the Federal Constitution, "exclusive legislation in all cases whatsoever," over the District of Columbia. The power thus possessed by Congress, over this District, although free from all constitutional restrictions, is nevertheless bounded by such limits as are imposed by the immutable laws of justice and morality, *applied* with a sound discretion, and an honest intention. Your petitioners would humbly represent that these rules, thus applied, forbid Congress to exercise their exclusive legislation" TO PERPETUATE SLAVERY in the district placed under their control. The acts of Congress, passed for the government of the District, do in fact perpetuate a system at variance with the genius of republicanism, the principles of religion, and the maxims of political expediency. It would be derogatory to the American people to suppose that it is their wish that the seat of their national government, the capitol of their great and happy republic, should forever be dishonored by a system reprobated by the whole civilized world, and admitted by all among ourselves to be wrong in the abstract. Yet it is obvious that this stain on our national escutcheon can never be effaced while existing laws relative to slavery in the District of Columbia continue in force.

But if slavery is ever to cease in the District your petitioners would respectfully ask, at what more favorable period than the present, can measures be taken for its abolition? The small number of slaves now in the District, preclude all reasonable apprehension of danger from their liberation; or should such apprehensions exist, it will not be diminished by postponing their emancipation till their numbers are greatly augmented.

Your petitioners refrain from pointing out the mode in which a measure, which they regard as due to the rights of humanity, the obligations of religion, and the character of the country, might be safely accomplished; but they do most earnestly and respectfully entreat your honorable body to pass without delay, such laws as to your wisdom shall seem right and proper, for the final abolition of slavery in the District of Columbia.

And your petitioners, &c.

### Present Appearance of Palestine.

[Translated from the German.]

THE POOL OF BETHESDA.

This pool, whose waters are said formerly to have possessed a healing virtue, touches on the one side the site of the Temple, on the other the Stephen's Gate, once called the Sheepgate. It is 120 feet long, 40 broad, and at least 8 feet deep, but at this time without water. Yet at certain seasons of the year, some water issues on the north side. On the west side are seen some ancient arches, but now walled up. Some suppose these to have been the five porches mentioned by the evangelist John (ch. v. 2.) in which lay the sick; but at present no more than three such arches can be discovered.

RUINS IN THE VALLEY OF JEHOSHAPHAT.

Between the mount on which Jerusalem stands, and the Mount of Olivet, on the east side of the city, runs a narrow but deep valley, which bears the name of *Jehoshaphat's Valley*, from a monument standing there, reported to be Jehoshaphat's tomb. It extends from north to south about 2000 paces in length, and answers the purpose of a trench to the city: at the extreme north end the valley has been much filled up by earth and stones from the ruins of the city, precipated into it, but towards the south it gradually expands. At the remains of a building hewn into the rock, whose former use is not known, is presented a view of the southern part of the city, which contains the mosque erected on the site where Solomon's Temple stood. This mosque at a distance appears very beautiful; chiefly on account of its green cupola. This part of the city in former time was called Mount Moriah. The city wall runs in a direct line from the corner of the hill along the opposite side of the valley. Near its angle a short piece of a column rises. At this place it is the vulgar opinion of the Mohammedans their prophet will be seated as judge in the day of the general judgment. This notion is probably taken from the declaration of Joel iii. 2, that God will bring down all nations into the Valley of Jehoshaphat to judge them. Somewhat farther to the north was the gate of the temple. The Turks have walled it up, to prevent the accomplishment of a prophecy, that through said gate destruction should come upon them. Below this gate, quite at the bottom of the valley, lies a large hard stone, on which some marks are discoverable bearing some resemblance to footsteps. The monks declare these to be the footseps of the Redeemer, which he left when he was captured and led to judgment by his blood-thirsty persecutors.—*S. S. Journal.*

Good Logic.—A party of Penobscots, about a year ago, encamped in the vicinity of Belfast (at the mouth of the Penobscot) where the police laws are strictly enforced against drunkards. One of them, Joe Mitchell, having taken too much *okhabee*, was lodged in jail till its effects should subside. It happened that the writer took a stroll to their encampment the next day, and having sat down upon a log, was joined by an old Indian, when the following conversation took place—"*What for you put'em Joe in jail?*" Because he drank too much rum, that's against our laws." "*You have'em law so?*" "Yes." "*Then What for you sell'em okhabee?*"—*Bangor Courier.*

For the Western Luminary.

### How to Become a Bishop and Get Rich.

There are doubtless many young men in our country, or in foreign countries, who intend coming to this, that would be glad to know how to become Bishops and get rich. Having considerable experience, I would presume to advise; and to all such I would say, attend to the following particulars, and your success is certain.

1. Leave the place of your nativity. It is not important how far you go, so that you can say what you please of yourself, and no one can contradict you. If you live in Ireland go to the United States, to some *out-of-the-way* place, such as Brooke Co., Va.

2. Pretend to be a prodigy of learning. In a new, back-woods country there are not many who can detect your knavery. Tell how that you have been at Aberdeen and Edinburgh to get your education. All then would be willing to say of you, as they would of a calf that had sucked two mothers; "he is indeed a great calf!" You can easily learn what is the meaning of a few Greek words. By repeating *musterion, bapto, touto*, &c., you will pass for a man of learning and superior intellect.

3. Guard against calling things by their common names. It would be well to condemn the usual names, as mysterious and unintelligible. Instead of *preaching* say *teaching*—instead of *sermon* say *oration*, alleging, in the mean time, that no one, except yourself, understood what was meant by *preaching* and *sermon*. Many will confess they did not.

4. It will be necessary for you to join some church, till you get license to preach. If the church to which you belong will not license you, your *father* or some friend will. You will then be a preacher; and with many, "a preacher's a preacher." His worth and piety are things that concern *himself*. If you can condescend to put on the airs of a *theological bully*, and brag and banter, you will find multitudes that will say, "he's my preacher." And to please these you must profess your abhorrence of all humble, honest and faithful ministers. In reference to them, you must sustain the character of a complete *Ishmaelite*. Tell all ministers that they are mere hirelings; and induce mankind to think that you are the only true and honest minister living on the earth, and of course, the only one called of God to preach.

5. Fall out with all sects. Tell them they are the "apostacy and Babylon," that they are deluded and blind, and that the true light shines through you. Tell them that unless they "obey the gospel," that is, conform to your notions, they must "be punished with everlasting destruction." Yet you must profess *great liberality*, and anathematize all other sects for their uncharitableness. Declaim against "creeds and confessions." Tell that the Presbyterians hold to the five points of Calvinism, and want all men to receive their dogmas,—the Baptists will not hold communion with any unless they belong to their church,—the Roman Catholics say theirs is the only true church; and the Campbellites, worse than all, say, that Methodists, Presbyterians, &c. are in a "state of condemnation, *unjustified, unsanctified*, and *unpardoned*," because they will not join them! This will all look bad enough! And while each one claims to be nearest right, do you prove that they are all wrong, and that you have just discovered the "*right way*," and that they must

"Come to *you*, with *you* unite,
And think *your views and plans* all right,"

or they will be lost forever and ever.

6. By this time you will begin to form a party. For no new fangled system claiming to be "the right way *at last*," was ever proposed, no matter how absurd, that did not soon find abettors. Hence the necessity of your assuming a name for your party. Much depends on this. Modesty is to have no part or lot in this matter. Assume the name "Christians, Reformers, Disciples, Believers or Followers of Christ." These names will captivate the unwary. But you need not fear. The world will call your party for you. You must, however, pretend to be outrageously mad, to think that the world would make you the head of a party—you! who have been trying to do away *all sectarianism*. Begin to look out for money now.

7. Should any person attempt to reason with you upon the merits of your scheme, or to call in question your infallibility, be sure that you make a greater noise than they, by crying "ancient order of things! Ancient gospel! Apostolical usages." And on all the packages that you send to your party, let the superscription be "ancient gospel." Money may be expected about this time.

8. Translate the Bible to suit your views of things. It will confirm your party in the faith of your system, when you give them scripture to prove it by. And now you will begin to make money pretty fast.

9. Publish a newspaper or periodical. Give it a good name—the Forerunner of the Millennium, or the Restorer of the "ancient gospel." It must have a great deal of coarse, vulgar satire and abuse. Let it suit the blackguard taste of semi-infidels and Sabbath breakers. By this time you will have so much popularity and wealth, that you may assume the title of *Bishop*. Honors and wealth will now be heaped upon you.

10. It will be necessary for you to make a *hobby* of something in the Bible, and make your whole system rest on it. Some have hopped on a passage in Acts, "Repent and be baptized for the remission of sins;" and from this they prove that immersion washes away sins. And how, you ask, do they manage this little scrap to make it the foundation of their whole system? Why cruelly enough! They take it through a *theologico-chemical* process. They first grind it in their theological mill—then soak it in *water* (for 'tis a watery system) till it ferments. Then by giving it the first run through the *still, baptism* comes out *immersion*. By giving it a second run, they get the true *spirit* of the passage, and lo, it means that immersion washes away sins! This however has become stale. Choose something new, say, baptism by *fire*, or taking up the cross. Require your party to be baptized *literally* with fire, or to take up a cross *literally*, that is, a cross of timber like that on which the Saviour was crucified. At any rate, let your system rest on some external acts, going into *water* or *fire*, or carrying a *cross* of timber. Let nothing be said about repentance, faith, humility, fear and love of God, brokenness of heart or contrition of spirit. To prove your doctrines, it is not necessary that they tally with the general tenor of the Bible. One or two passages, that seem somewhat to favor your views, may be made amply sufficient for your purpose, if you can put a gloss upon them, by taxing your ingenuity and conscience. This will smell of money.

11. Declaim against Bible, Tract, Missionary, Education, Sunday School and Temperance Societies. This will savour of the Bishop.

12. Get to be a Post Master. You can then write to any one, on any subject, and it will cost you nothing. You can correspond with booksellers and agents about the sale of your books and papers—you can receive orders, remittances, &c. *free of postage*. This will be a saving of money!

13. Travel about from place to place, gasconading and bantering. Challenge all of opposite views to public combat. If they treat you with contempt, call it cowardice. Should any reply to your slanders and insults, call it persecution. Induce the community to think that you are a harmless and peaceable man, and persecuted for righteousness sake.

If you observe these 13 items, you will as certainly succeed, as that immersion washes away sins. SHAFTESBURY.


## WESTERN LUMINARY.

LEXINGTON, KY.

*WEDNESDAY, JANUARY 22, 1834.*


To Correspondents.—Our Correspondents will bear with us patiently. Some favors which have been on hand for a considerable time, shall receive immediate attention. "J. B." and "A Subscriber," shall appear next week.

The election for Councilman in the Third Ward, on Thursday last, terminated in the choice of Mr. *William M. Brand*, over the opposing candidate, Mr. *John Keizer*, by a majority of 17 votes.

### Liberal Contribution.

At a meeting at Nicholasville, Jessamine county, on New-Year's night, to promote the interests of the American Colonization Society, *one hundred and six* dollars were subscribed in aid of that philanthropic and benevolent institution. This, for so small a village as Nicholasville, is a truly generous contribution. We would say to some of our larger towns, "go thou and do likewise."

### Young Men's Temperance Society.

The first regular monthly meeting of the Young Men's Temperance Society of Fayette County, was held at the Court House, on Saturday evening last. The meeting was opened with prayer, by the President; after which, the Secretary read the proceedings of the preceding meeting, together with the list of names that had been added to the Constitution since that time.

The Society was then addressed in an appropriate and impressive manner, by the Rev. Mr. Davidson, pastor of the McChord church. As a committee has been appointed to tender the thanks of the Society to Mr. D. and request a copy of his address for publication,—which request we hope will be acceded to,—we forbear to speak of its merits in detail.

This Society now numbers considerably above a hundred young men; and we cannot but hope, is destined to exert a highly salutary influence on the temperance cause in this section. It is hoped that those young men in the city and county, who may feel a disposition to aid in the great reform which is now so happily progressing throughout our land, will not hesitate to lend their influence to the noble cause. We will venture to predict, that it will never prove a source of regret. It is one of those acts which will bear to be reviewed with complacency on a dying pillow.

The Society adjourned to meet on the 26th of February;—the day designated by the American Temperance Society, for simultaneous meetings of all the Temperance Societies in the United States.

### Most Horrible!

We learn by the Frankfort Argus, that a Mr. Shrader, of Henry county, Ky. on the night of the 9th inst., killed three of his children, and abused his wife in such a manner, that her life is despaired of. The cause of this horrid transaction, it is almost needless to mention. It is the universal one in such cases; and may be stated in one word—*intemperance*.

What individual that is not already addicted to the use of the unnatural poison, can, after reading such an account of its awfully maddening, desolating effects, withhold his influence from those truly benevolent associations which are doing so much to banish so fearful an evil from society? Do such individuals recollect that God holds them responsible for the means he has put into their hands for benefitting their fellow-creatures? What if you are not afraid of being a drunkard! Is there not sufficient benevolence in your bosom to lead you to desire to prevent others from becoming so? Do you live in this world for yourself only?

### What is the true Character and Tendency of the Christian Religion?

The great design and the legitimate tendency of the Christian religion is, to regulate the hearts and lives of mankind. In bestowing upon man the rich treasure of the Gospel, God had something more in view than the mere furnishing of truths for the investigation and assent of the intellect, or the exciting of fitful rapturous and impassioned religious feeling. The grand object of the Christian system lies far beyond this. The ends it purposes to accomplish, in relation to man, are as much more important and glorious than this, as the sun transcends in importance and glory the feeble taper. True, Divine truth is to be investigated and assented to; and without this investigation and assent of the understanding, in a greater or less degree, there can be no evangelical religion. For, according to the constitution of the human mind, and God's revealed plan of effecting the work of regeneration, (we of course leave out of view the cases of such as are too young to be regarded as moral agents)—the truth must be perceived by the mind, before any corresponding feeling can be awakened in the heart. And, it should ever be borne in mind, that, in effecting this blessed work, the Spirit of God does not operate upon the unregenerate sinner as if he were a mere *machine*. He is addressed, by this Divine agent, as a rational, intelligent being; a being possessed of understanding, will, and affections; a being who is entirely voluntary in his opposition to his Maker, and under no necessity either to do good or evil; freely following his own inclinations.

The idea that man's moral agency is in any degree impaired, or for a moment suspended in the work of regeneration, is unscriptural and highly pernicious. The power by which he is "enabled and persuaded"—in the language of our excellent standard—to believe, is of God; but the individual is required to believe *for himself*. This believing must necessarily be *his own act*, or he ceases to have any moral agency, and has become a mere machine.

We have asserted that the Sacred Scriptures were not given to mankind merely to furnish abstract truth, for intellectual investigation and assent. A speculative belief of every truth in the word of God may be possessed, and the individual thus firmly believing, without a shadow of doubt respecting any article in the whole Christian system, perish in his sins. Are we not explicitly informed in the word of God, that the devil himself fully believes the truth, and trembles under its influence? Hence the absurdity and unscriptural character of a prominent feature in the creed of a sect of modern "Reformers," (who tell us they have no creed) who make justifying faith a mere *intellectual* operation, and would have the world unite with them in believing, that God has not spoken the truth in saying, that the faith by which the soul is justified, "works by *love*, and *purifies the heart*;" and again, that "with the *heart* man believeth unto righteousness."

The assent of the understanding is good, so far as it goes. But something more is indispensable. If the individual stop here, he is eternally lost. It is one thing to clearly perceive and understand the truth, and quite another thing to *love* that truth. The unbelieving Jews knew both Christ and the Father, and hated them both; and in a degree no doubt proportioned to the clearness and correctness of the conceptions they had of their characters. We shall pursue this subject, in a future number.

American Annals of Education and Instruction.—The number of this truly excellent periodical for January, 1834, lies upon our table. The character of this number, for richness and practical utility of matter, will not suffer in comparison with any that have preceded it. Should this invaluable work be suffered to be discontinued for want of patronage—which the editor informs us is very likely to be the case—it will be a stigma on the character of the intellectual portion of the community, particularly that portion of it engaged in the highly honorable and responsible duties of teaching. Such a work to them, we deem indispensable. The editor, Mr. Woodbridge, is eminently qualified for the arduous and important task of conducting such a work. We sincerely hope its subscription list may be so augmented as to make its continuance no longer problematical. The following is the table of contents of this number: 1. Visible Illustration of Benevolence, (with an engraving of the New-England Asylum for the Blind;) 2. Review of Madden on the Infirmities of Genius, 3. The Pleasures of Labor; 4. Cowper on Physical Miseducation; 5. The First School; 6. On the Mode of Teaching the Ancient Languages; 7. Moral Education; 8. Industrial School at Malhausen; 9. Effects of Family Example on Schools; 10. Prussian Schools; 11. Common Schools and Common Education; 12. Dialogue Introductory to a School Meeting; 13. On Teaching to read according to the method of Jacotot; 14. Excessive Punishment; 15. Practical Lesson in Geography; 16. The Teacher's Almanac; 17. Miscellany, Notices of New Books.

Lancaster County, (Penn.) Temperance Register.—Periodicals devoted to the promotion of the grand Temperance reformation which is in such successful progress throughout every section of our country, are becoming "plenty as blackberries." We feel disposed to hail it as a good omen. It indicates, at least, that the subject of Temperance has taken a deep and firm hold upon the public mind. There is not the slightest danger that this subject will be too often brought before the public mind, and too extensively discussed. It is one of those subjects which has nothing to fear, but every thing to hope, from such an ordeal. Let, then, Temperance periodicals of the proper character, be sustained in every section of the country, and the friends of the glorious reform manifest a becoming energy and zeal in urging forward its chariot wheels. But our object was, to notice the periodical whose title heads this article. The number before us is the first that has been issued. It is furnished at fifty cents a year; and bids fair to be a useful auxiliary in the good cause. We bid it God speed; and shall cheerfully comply with the request of its editor, to exchange.

### Miscellaneous Items.

The late rains have swelled the water courses to an unusual size. The Maysville Eagle of Thursday last, states that the Ohio river at that time, was *forty* feet above low water mark. We heard it stated a few days since, that the Kentucky river had risen *thirty-five* feet in the course of a single day.

The steamer Missourian lately collapsed one of her flues between Natchez and New Orleans; by which eight persons were killed.

All the existing laws against the introduction of slaves into Louisiana, have been repealed by a late act of the Legislature of that state.

The Grand Lodge of Massachusetts has resolved to surrender its charter.

The Army of the United States, comprises 6,412 men: viz. dragoons, 393; artillery, 1,788; infantry, 3,255; recruits and unattached soldiers, 673.

The United States Navy comprises 12 ships of the line, 16 frigates, 15 sloops of war, and 6 schooners.

Two young ladies in Clay co. New York, recently retired to bed in perfect health, and were found dead in the morning in consequence of a charcoal fire in a tight room.

The steam boat *Return*, was sunk in the Ohio, a few days since, by the masses of floating ice.

*January 21st*, 1834.

Dear Bro. Coons:—Our Four Days' Meeting closed yesterday. We had an interesting season; the friends of the Redeemer who attended through the meetings were encouraged and comforted. Many of the members of the church requested, with much earnestness, that we should have another protracted meeting as soon as practicable. At the close of the service, the Session met and unanimously determined to appoint a meeting to commence on next Friday week, or the Friday before the first Sabbath in February next. We most earnestly request the prayers of all God's people, that his Holy Spirit may be poured out in a special manner on that occasion, and that many souls may be converted to God.

We expect the aid of several ministering brethren; the Rev. A. Bullard is now on the ground, and will be with us; the Rev. Dr. Cleland has been invited, and others are expected. It is hoped that every member of the First Presbyterian Church in Lexington, will feel that God calls on each individual to come up to the help of the Lord, and to labor for him.

Please publish this letter in your paper of this week, and oblige yours in Christ,

N. H HALL.

### KENTUCKY LEGISLATURE.

Leave has been granted in both Houses, to bring in a bill for calling a convention to amend the constitution.

A bill has been introduced into the House of Representatives, providing for the punishment of Sheriffs who shall hereafter refuse to produce the poll books of any county, at a Congressional election, making such conduct punishable by confinement in the penitentiary.

On the 10th, the House of Representatives *unanimously* declared, by resolution, that they would increase the revenue, so as to meet the expenses of the government, and pay the deficit. On the 11th, the chairman of the committee of Ways and Means reported a bill to raise the taxes from 6¼ to 12½ cents on the hundred dollars, which passed its first and second reading, and was re-committed to the same committee for amendment. It was believed that it would be read again on Monday and passed —*a consummation devoutly to be wished*. The proposed increase of taxation, it is presumed, will be sufficient, and barely sufficient, to pay the current expenses of the government, and meet the deficit of several preceding years.

The State Bank project has many friends in the Legislature, and there is now no doubt but such an institution will be chartered.

The bill which was introduced to repeal the charter of the Louisville Hotel Company, has been so modified as barely to inflict a heavy fine on its issuing notes.

Several bills are in progress, making appropriations for roads and improving water courses.

We understand that there is very considerable excitement in Frankfort about the nomination of Mr. *Selby* for Auditor. Mr. *Page*, at present Assistant Auditor, is the favorite with the Legislature and the people—eighty members of the House of Representatives, among others, having signed a petition in his favor. After the nomination of Mr. Selby was laid on the table of the Senate, the Governor was called upon for all the recommendations, &c. which he has refused to give.

The nomination of Judge *Hewitt*, of Louisville, was laid on the table, on the motion of Mr. Senator Guthrie—on whose further motion, persons and papers were sent for.—*Maysville Eagle.*

The Judiciary Committee of the Senate have reported in favor of confirming Judge Hewitt's nomination, by a vote of 3 to 2, the chairman of the committee, Judge Owsley, not voting.—*Intelligencer, Jan. 21.*

### TWENTY-THIRD CONGRESS.

Congress is at this time principally engaged in the consideration of the Deposite Question. Petitions and memorials are daily presented, from the local banks, the different boards of trade in the eastern cities, and from the citizens in different parts of the country, setting forth the deranged state of the currency, and calling upon congress to apply the necessary remedy.

When Mr. Benton concluded his remarks, in reply to Mr. Clay, on the 7th, he moved to strike out the 2d resolution, and in its stead insert the following:

"That Nicholas Biddle, President of the Bank of the United States, and ——— be summoned to appear at the bar of the Senate on the —— day of ——, then and there to be examined on oath, touching the late large curtailment of debts due to the Bank of the United States, and the manner of conducting the said curtailments; also, to be then and there examined touching the application of the money of the Bank, to electioneering and political objects."

Mr. Southard, who had the floor in reply to Mr. Benton, moved that the Yeas and Nays be taken upon the amendment immediately; after some little debate, the question was taken on the amendment of Mr. Benton, and decided by the following vote:—Yeas, 12—Nays, 34.

So the amendment was rejected. Mr. Southard then rose and addressed the Senate on the original resolutions, until 3 o'clock, without concluding, when the Senate adjourned.

In the House Mr. Binney continued his remarks for the space of three hours, when, not having concluded, he gave way, and the House adjourned.—*Observer & Reporter.*

### PERU.

*Destruction of Arica and Tacua by an earthquake.*

A letter from an officer of the U. S Frigate Potomac, in the Courier & Enquirer, dated Lima, Sept. 26, says,—

"By the English brig Arab, from Arica we are informed of the desolation of that place, and Tacua, by a dreadful earthquake which was experienced there on the 18th inst. That but 13 or 14 houses are left in Arica, appears certain and the number of lives lost is estimated at from 6 to 7000. Tacua is said to be totally destroyed. The beautiful valley of Zapa is laid waste. The famous White Bluff, (about 200 feet in height) on the right hand as you enter the harbor of Arica, is now nearly on a level with the ocean; and two small islands on the same side are sunk so that a frigate can sail over them. The first shock was felt about half past 10 o'clock, P. M., and was succeeded by three others at intervals of two, three and five minutes, the last of which was most severe. The sea rose about thirty feet higher than usual."

MARRIED, in Louisville, on the 2d inst. by the Rev. Mr. Tevis, John Adair, Esq. of Harrodsburg, to Miss Mary Ann Dickinson, daughter of Samuel Dickinson, Esq.

DIED, in this city, on the 16th inst., Capt. Gerard McKinney, formerly of Virginia, but for many years a resident of this county and city.


## PHŒNIX SADDLE AND HARNESS MANUFACTORY.

**WILLIAM H. EANES,**
[Agent for John J. Worsham.]

GRATEFUL to his friends, and the Public generally, for their past favors, respectfully acquaints them that since the Fire on the 5th instant, which destroyed a considerable portion of his Stock, and damaged the building he occupied; he has refitted his shop; recommenced his business and added to his Stock at his former stand, where, (having one of the best Workmen in America,) he will keep constantly on hand and for sale, a first rate assortment of

**SADDLES, HARNESSES AND TRUNKS,**

and every other description of manufacture in his line, ready made, or furnished to order at the shortest notice.

He intends visiting the Eastern Cities in the Spring, and will bring out an assortment not surpassed by any in the Western Country.

To those with whom he had dealings previous to the fire, he would respectfully state that his Account Books were not only *scorched* but partly *burned*, and that he is, consequently, in some measure dependent upon their honor and punctuality for a settlement of their accounts; this being the case, and standing in need of all sums due him, he earnestly requests all who are indebted, to come forward and settle their accounts.

Lexington, January 22, 1834. 28–3w

## *Select School for Boys.*

THE Subscriber would respectfully inform the public, that the second term of his school will commence on Monday, the 20th inst. The School is now situated on Main Cross street, in the building adjoining the residence of Mr. Edward Oldham, which, in consequence of its retired situation, and having been fitted up for the occasion, is an agreeable and commodious location for a school.

His terms are, for the English branches, including the whole course of an English education, $5 per quarter of 12 weeks.

The above, together with the Latin and Greek languages, $6.

As the number to which the school is limited is not quite made up, a few more scholars will be received.

He pledges himself strictly to attend to the moral habits and intellectual improvement of the pupils committed to his charge.

G. W. COONS.

Lexington, January 22, 1834. 28–3w

## VERSAILLES FEMALE ACADEMY.

THIS Academy will be opened for the reception of Pupils and Boarders, on the first Monday in February next. The Subscriber returns her grateful acknowledgements to the public, for the liberal support that has hitherto been extended to her; and assures her Patrons and friends, that she will still endeavour to discharge the duties of her station with fidelity. She flatters herself, that after fifteen years experience and close application, as a Female Teacher, she may, with some degree of confidence, ask the Public for a continuation of their Patronage. C. A. TILLORY.

Versailles, Jan. 21, 1834. 28—3w.

## NEW BOOKS.

HENRY'S COMMENTARY, a new edition in 3 Vols. at the low price of $12 per copy; The Works of Maria Edgeworth, in 9 Vols.; Polyglott Bible, octavo Boston edition; The Life of Archbishop Cranmer, by C. W. Le Bas, 2 Vols.; The Young Ladies Assistant in Drawing and Painting, by Maria Turner; First Lessons in Algebra, by Ebenezer Bailey; Scenes in Our Parish, by A Country Parson's Daughter.

Just received and for sale at SKILLMAN'S *Book Store, Main-Street, Lexington, Ky.*

January 15th, 1834. 27–by

## Landreth's Warranted GARDEN SEEDS.

JUST received and for sale at the Observer & Reporter Office, a supply of Landreth's Philadelphia Garden Seeds; warranted to be *genuine*; among which are the following:

Asparagus. Beet—long red, early Turnip, mangel wurtzel. Beans—six weeks, china red eye, early valentine, early yellow, lima, carolina, long pod. Brocoli—purple cape. Cauliflower—early. Cabbage—early york, large york, curled savoy, drumhead savoy, large drumhead, red pickling. Carrot—long orange. Celery—white solid, red solid. Crees—curled. Cucumber—pickling, early frame. Egg Plant. Endive—curled. Leek—london. Okra. Lettuce—early cabbage, brown dutch, royal cabbage, green colors. Melon—nutmeg, nestertium. Onion—silver skin, large yellow. Parsley—curled. Parsnip—sugar. Peas—extra early, charlton, frame, large marrowfat. Pepper—large pickling. Raddish—salmon, long scarlet, yellow turnip, red turnip, white turnip, black spanish, white spanish. Salsafy. Spinach—round. Squash—bush. Tomata. Turnip—early dutch, red top, ruta baga.

Lexington, Jan. 15, 1834. 27–3w.


## Election of City Officers.

THE Mayor and Board of Councilmen of the City of Lexington, will meet at the Council Chamber, on Wednesday the 5th day of February, 1834, at 3 o'clock P. M., for the purpose of electing

*A Clerk of the city, a city Marshall, a city Attorney, a city Printer, a city Collector, a Treasurer, an Assessor and Assistant Assessor, a Day Watchman, a Captain of the Night Watch and three Night Watchmen, two Weighers of the Market, a city Surveyor, an Inspector of Weights and Measures, and a Keeper of the Grave Yard.*

Candidates will leave their names with the Clerk.

Applications for Licenses for Taverns, Coffee-Houses, Confectionaries, Victualling Houses, Porter-Houses, Retailers, and Porters, must be made at the meeting of the Council on Thursday, the 6th day of February next.

And Licenses for Hacks, Wagons, Carts, Dearborns, and Gigs, can be obtained by application to the Clerk of the city, on Friday, the 7th day of February next.

By order of the Board,

Attest H. I. BODLEY, *City Clerk.*

Lex. Jan. 15, 1834. 26–3w


## JUST PUBLISHED,

*And for Sale at This Office, and at A. T. Skillman's Book Store,*

**"Strictures on Campbellism,**

*By THOMAS CLELAND, D. D."*

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

## *Imitation Canton China.*

JUST RECEIVED,

**By JAMES & BROTHER,**

(*Crockery and Glass Warehouse*,)

A splendid assortment of the above elegant and cheap article, either by the piece or complete Dinner Setts. These goods are very beautiful, and those persons who have incomplete setts of Canton China, can supply themselves with an article as rich and much cheaper.

Lexington, Jan. 8, 1834. 26–tf

## RICH CUT GLASS.

JUST RECEIVED,

BY JAMES & BROTHER,

(*Crockery Warehouse*,)

AN Assortment of Cut Glass, comprising many rich and desirable articles, viz: **Decanters, Wines, Tumblers, Pitchers, Goblets, Dishes, Saucers, Salts, Celeries, Butter Tubs, &c.**

These goods are very elegant, and the best assortment ever offered to the public, and afford the purchaser a fine selection from a variety of splendid and new patterns. Housekeepers and those preparing, will find, in a short time, at our warehouse, almost every article necessary for a complete fit out.

Lexington, Dec. 25, 1833. 24–6w

## REMOVAL.

DRS. J. C. & S. B. RICHARDSON,

HAVE removed their Office and Shop to their new brick building on the east side of Upper Street, a few doors above the lower end of the Market House and near the residence of Richard Higgins, Esq., where they will be ready to serve their friends and the public generally, in City and country.

Lexington, January 1, 1834. 25–tf.


## NOTICE.

ON Thursday, the 27th day of February, 1834, the undersigned, as Trustees of the town of Lebanon, will proceed to sell about 70 Quarter Acre Lots, and 10 Half Acre Lots, being part of the lands of Richard Forrest, added to said town. Bond and approved security will be required of the purchasers.

JOHN M. GRAHAM,
TOHMAS JACKSON,
WM. A. WORTHEN,
ROBERT MATINGLY,
JOHN SHUCK,
} *Trustees.*

Lebanon, Ky., Dec. 25, 1833. 24–tds


## MANSION HOUSE.

THIS Tavern, in the town of Frankfort, so well known throughout the State of Ky. and in the western country generally, has been taken on lease for a term of years by the subscriber, where he will be glad to receive patronage. STEPHEN FENWICK.

Frankfort, Dec. 25, 1833. 24–7w

## TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* Machine Cards and Filleting, *to*

**$1 62½**

*This uncommonly low price per square foot reduces 1½ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.*

STEPHENS, WINSLOW & STEPHENS,
Main street, Lexington, Ky.

December 25, 1833. 24–3m

## NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. Hall resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25–tf

## ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets*, with

**HATS,**

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

***A Good Assortment,***

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

**Eastern Improvements,**

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

**WHOLESALE & RETAIL,**

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

Lexington, Nov. 20, 1833. 19–by

## NEW BOOKS!

THE Religious Souvenir, by Rev. G. T. Bedell, a new and beautiful annual for 1834; The Token and Atlantic Souvenir for 1834; The Offering for 1834; The Pearl, or Affections Gift, for 1834; Sprague on Revivals, second edition, with additional letters; Bridges on the 119th Psalm; Mrs. Holley's Texas; The Young Ladie's Sunday Book; The Boy's own Week-day Book; Fergus on Nature and Revelation; Taylor's Life of Cowper; Smith's Key to the Revelation; Smith and Dwight's Researches in Armenia; Letters to an Anxious Inquirer, by T. C. Henry, D. D; Introductory Essay by Rev. G. T. Bedell; Dr. Webster's Bible.

Just received at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

November 4, 1833. 21–by

From the National Journal.

### Emblem of Life.

The Moon o'er the Mountain
Is shining afar;
Her path, like a fountain,
Flows lovely and clear.
The sky is unclouded,
Not a shadow is sailing
Where the moon walks unshrouded,
Her beauty revealing.

See—the clouds gather round her—
The lightning is flashing—
Loud roars the hoarse thunder—
The wild storm is dashing.
Oh, a moment has banished
The beautiful scene!
Like a dream it has vanished,
The storm-clouds between.

Thus life in its morning
Of May is serene;
Hope's sweet smiles adorning
In softness are seen,
And the glass that we look through
Is clear and unstained,
And the scenes that we look to,
Young fancy has trained.

Joy dances before us—
Not a cloud intervenes—
A blue sky is o'er us,
Hope flushes our veins.
But the dream is soon over,
Like the scene which has faded;
*Realities* hover—
The picture is shaded.

The storm whirls each feature
Of splendor away,
But the Moon o'er glad nature
Will again cast her ray.
But when reason has blighted
Young fancy's bright bloom,
The path she once lighted
She can never relume.

### I'm Afraid there is a God.

This is the title of number Three of the Temperance Tales, by the author of the GOLD RING. It will be disliked decidedly by two classes of people,—those who believe there is no God (exceeding few indeed) and those who do not believe there is one. The story is founded on fact, and is told with that beautiful simplicity and truth to nature which are necessary to give the truth its entire force. The drift of the whole may be said to be *the connexion between Intemperance and Infidelity*. The following eloquent passage will explain the meaning of the title above named:—*Mercantile Journal.*

"About two years after this happy reunion of our family, our excellent minister received a letter, from a clergyman in this city communicating information respecting my miserable brother. After a career of infidelity and intemperance, he was, as the writer supposed, upon his death-bed, in the last stages of consumption. The good man, who sent this information to Parson Cooley, had visited the dying young man repeatedly, and described his mind to be in such a state, that he desired to die, but for the wish to live, that he might atone for his transgressions. As family resemblance will sometimes appear to be lost, in a present generation, and return with all its freshness in that which succeeds; so those religious impressions, which are made upon the youthful heart, by some faithful hand, and of which no trace may be seen, through a series of frivolous years, will sometimes return to sustain the tottering steps of one who had been lost by the way side; and may ultimately prove the means of salvation, through God's boundless mercy, in a dying hour.

It was thought prudent to conceal this intelligence from my parents, for the present: and, agreeably to the wish he had expressed, to see some of the family, before he died, I immediately set forth upon this melancholy embassy.

I reached the wretched hovel, to which I had been directed, as speedily as possible. I did not disclose my name to the miserable object, who came to the door, but simply inquired, if Absolom Jennings was there, and how he was. The old woman who let me in, answered, that the doctor, whom the clergyman had sent there, thought he could not live long. She added that the leader of the Freethinkers had never visited him during his sickness, which had continued several weeks; but that several of the followers had been there; and that two of them were then up stairs.—I passed up a narrow stairway, and arrived at a little apartment, the door of which was partly open. I listened, for a moment, to the closing words of a conversation between these emmissaries of Satan, these devils incarnate, upon earth, and my dying brother.—"Well, Jennings, out with it, what do you think now, do you believe there is a God?"—I heard nothing but a deep groan, which went to my heart. "Come," said the other, "speak out, if you believe there is a God, we won't come here again."—"Johnson," said my poor brother, in a voice of bitter anguish, and in words which were uttered, as if they came from the bottom of his soul, and I am sure they went to the bottom of mine, "I am afraid there is a God!"—These demons in human shape rose to leave the apartment. As they passed near me,—"Never set your cloven feet again," said I in a whisper, "within the chamber of this dying sinner."—"Why, what business is it of yours?" said one of them. To avoid confusion in such a place, I followed him quietly down stairs, and taking him by the shoulder, "This wretched young man," said I, "is the son of my father and my mother; enter his apartment again, and, if you do not believe in God, I will give you good reason to believe in man, for I will break every bone in your skin."

They walked off, in evident alarm; and I returned to the apartment. I crept softly to the chamber. I saw, upon a miserable pallet, a pale emaciated man, whose eyes were shut, and whose features I studied attentively, for sometime, before I could discover enough to satisfy me that I beheld the wreck of a ruined brother. Nothing remained of the full features, the smooth forehead, the prominent black eye, or the ruddy complexion. The features, and especially the nose and cheek bones, were sharpened in a remarkable manner; the forehead was checkered by the signet of premature old age; the face had all the paleness of a corpse; and the eye which was still closed, appeared deeply sunken beneath the projecting eyebrows.—I approached closely to the bed.—"Absolom," said I;—He opened his eyes, and turned upon me those lights, so soon to be extinguished in the grave.—"Absolom," I repeated, "do you not know me?"—"Oh, David," he exclaimed, "is it you!" and covering his face with the bedclothes, he became convulsed with sorrow." "My poor brother!" said I, for my heart yearned towards him, as I sat down beside him, on the pallet of straw, and took his long, lean hand in my own.—"Oh David," said he, "can you love me now?" and he drew my hand to his parched lips, and bathed it in his tears.

I sent for the physician, who positively forbade his being moved, as I had wished, into better lodgings. I therefore made the best arrangement in my power for his comfort, and prepared to remain with him during the night. He appeared to be overwhelmed with a grateful sense of this trifling act of humanity. The strongest wish of his heart, which he frequently repeated, was the desire of seeing his father, end asking his forgiveness. I accordingly despatched a messenger to Parson Cooley, requesting him to open the matter to my father, and come to the city with him, as soon as he conveniently could.

They arrived before noon, on the following day. The interview was very distressing. My poor old father no sooner entered the room, than this wretched young man, by an unexpected and extraordinary effort, got out of his bed, and, upon his hands and knees, for he could not walk, crawled to his feet and exclaimed, "Father, forgive me, before I die." My father was greatly shocked by his appearance; and the exertion undoubtedly shortened the period of my poor brother's existence.

After taking a little nourishment, he appeared so much better, that I felt almost inclined to think he might recover; but it was only the flashing and flickering of life's lamp, before it is extinguished forever.

During this interval he begged his father and Parson Cooley to sit near him. "Do you not trace all your misery to the use of ardent spirit, Absalom," said the good minister.—"No sir," he replied, "I never drank any, till about eighteen months ago, but I became extremely fond of wine; and the first time that I went to an Infidel meeting, I was intoxicated with wine, which I drank at the bars of the theatre. When I could no longer obtain wine, as the means of intoxication, I resorted to ardent spirit, because it was cheaper; and finally the fatal relish for ardent spirit destroyed my taste, in a great measure, for milder stimulants. Intoxication drove me to the brothel, and the doctrines, taught at the Infidel meetings, justified my conduct in going there. When I became conscious of an oppressive burthen, in the form of crime, I was delighted to be told and convinced, that such things as I had thought sinful, were perfectly innocent. The leader of the Infidels tried to produce this conviction on my mind; I was desirous of being convinced; and, at length, I mistook the desire to be convinced for the conviction itself."—After a short pause, he continued as follows; "A man, who has committed theft, would be glad to believe, that there was no judge on earth, for then he could not be tried here; and a man, who has committed all sorts of crimes, would be glad to believe, that there is no God in heaven; for then he could not be tried hereafter, and to him the JUDGMENT never cometh. In my hours of intoxication I was more than ever disposed to justify the doctrines of infidelity; and, when listening to lectures upon infidelity, I was the most ready to justify the practice of intoxication, and of all other crimes. I believe the leader, who lectures upon infidelity, to be an unprincipled villian, and that he preaches these doctrines, because they are so much more comforting to a hoary headed impenitent wretch, than the doctrines of the cross. May God of his infinite goodness forgive me my offences, and an abandoned and profligate old man for leading me to destruction."

The whole of his physical and intellectual power appeared to be exhausted by this last effort. He dropped his head on one side, and there followed a slight convulsion. I went instantly to his bed-side—his eyes were glazed—he was locked in the arms of death—the spirit of the penitent infidel had fled."

### The Unbeliever.

I pity the unbeliever—one who can gaze upon the grandeur, and beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above all; from my very heart I do commiserate his condition.

The unbeliever! one whose intellect the light of revelation never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say all this is the work of chance. The heart of such a being is a drear and cheerless void. In him, mind—the god-like gift of intellect, is debased, destroyed; all is dark—a fearful chaotic labyrinth—rayless—cheerless—hopeless!

No gleam of light from heaven, penetrates the blackness of the horrible delusion; no voice from the Eternal bids the desponding heart rejoice. No fancied tones from the harps of seraphim arouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate; and passion, prejudice, and superstition, have reared their temple on the ruins of his intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book? He sees nothing above, or around, or beneath him, that evinces the existence of a God; and he denies—yea, while standing on the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and DENIES THERE IS A GOD.—*Chalmers.*

### CHRIST.

*'I am the Way, the Truth, and the Life.'*

Thou art the Way—and he who sighs,
Amid this starless waste of wo,
To find a pathway to the skies,
A light from Heaven's eternal glow,
By Thee must come, thou gate of love,
Through which the saints undoubting trod:
Till Faith discovers, like the dove,
An ark, a resting place in God.

Thou art the Truth—whose steady day
Shines on through earthly blight and bloom,
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;
The light that out of darkness springs,
And guideth those that blindly go;
The word whose precious radiance flings
Its lustre upon all below.

Thou art the Life—the blessed well,
With living waters gushing o'er,
Which those that drink shall ever dwell
Where sin and thirst are know no more;
Thou art the mystic pillar given,
Our lamp by night, our light by day;
Thou art the sacred bread from heaven:
Thou art the Life—the Truth—the Way.

### Christian Benevolence.

The benevolence of the gospel lies in actions. The benevolence of our fictitious writers, in a kind of high-wrought delicacy of feeling and sentiment. The one dissipates all its fervor in sighs and tears and idle aspirations—the other reserves its strength for efforts and execution. The one regards it as a luxurious enjoyment for the heart—the other as a work and business for the hand.

The one sits in indolence, and broods, in visionary rapture, over its schemes of ideal philanthropy—the other steps abroad, and enlightens by its presence, the dark and pestilential hovels of disease. The one wastes away in empty ejaculation—the other gives time and trouble to the work of beneficence—gives education to the orphan—provides clothes for the naked, and lays food on the table of the hungry.

The one is indolent and capricious, and often does mischief by the occasional overflowings of a whimsical and ill-directed charity—the other is vigilent and discerning, and takes care lest his distributions be injudicious, and the effort of benevolence be misapplied. The one is soothed with the luxury of feeling, and reclines in easy and indolent satisfaction—the other shakes off the deceitful languor of contemplation and solitude, and delights in a scene of activity.

Remember, that virtue, in general, is not to feel, but to do; not merely to conceive a purpose, but to carry that purpose into execution; not merely to be overpowered by the impression of a sentiment, but to practise what it loves, and to imitate what it admires.

To be benevolent in speculation, is often to be selfish in action and in reality. The vanity and the indolence of man delude him into a thousand inconsistencies. He professes to love the name and the semblance of virtue, but the labor of self denial terrifies him from attempting it. The emotions of kindness are delightful to his bosom, but then they are little better than a selfish indulgence—they terminate in his own enjoyment—they are a mere refinement of luxury. His eye melts over the picture of fictitious distress, while not a tear is left for the actual starvation and misery with which he is surrounded.

It is easy to indulge the imaginations of a visionary heart in going over a scene of fancied affliction, because here there is no sloth to overcome—no avaricious propensity to control—no offensive or disgusting circumstances to allay the unmingled impression of sympathy, which a soft and elegant picture is calculated to awaken. It is not so easy to be benevolent in action and in reality, because here there is fatigue to undergo—there is time and money to give—there is the mortifying spectacle of vice, and folly; and ingratitude to encounter.

We like to give you the *fair* picture of love to man, because to throw over it false and fictitious embellishments, is injurious to its cause. These elevate the fancy by romantic visions, which can never be realized. They imbitter the heart by the most severe and mortifying disappointments, and often force us to retire in disgust, from what Heaven has intended to be the theatre of our discipline and preparation.

Take the representation of the Bible. Benevolence is a work and a labor. It often calls for the severest efforts of vigilance and industry—a habit of action, not to be acquired in the school of fine sentiment, but in the walks of business, in the dark and dismal receptacles of misery—in the hospitals of disease—in the putrid lanes of great cities, where poverty dwells in lank and ragged wretchedness, agonized with pain, faint with hunger, and shivering in a frail and unsheltered tenement.

You are not to conceive yourself a real lover of your species, and entitled to the praise or the reward of benevolence, because you weep over a fictitious representation of human misery. A man may weep in the indolence of a studious and contemplative retirement: he may breathe all the tender aspirations of humanity; but what avails all this warm and diffusive benevolence, if it is never exerted—if it never rise to execution—if it never carry him to the accomplishment of a single benevolent purpose—if it shrink from activity, and sicken at the pain of fatigue?

It is easy, indeed to come forward with the cant and hypocrisy of fine sentiment—to have a heart trained to the emotions of benevolence, while the hand refuses the labors of discharging its offices—to weep for amusement, and to have nothing to spare for human suffering, but the tribute of an indolent and unmeaning sympathy.—*Chalmers..*

### An Oration on the Fourth of July, 1833.

BY THOMAS S. GRIMKE, CHARLESTON, S. C.

The most remarkable characteristics of this address, are the devoted attachment which it breathes to the union of the States, and the fearless acknowledgment of the providence of God inculcated on almost every page. We are glad that there is one man, we hope there are many more, who has the moral courage to publish such excellent sentiments as this discourse abounds with, in the metropolis of the disunionists; and in hearing of the atheists of Dr. Cooper's school. Considerable use is made by Mr. Grimke of historical associations and recollections, as means for preserving unbroken the harmony of our government. Such names as that of Washington never will be mentioned without effect. It will be a glorious watchword, we doubt not, centuries hence. We quote the closing paragraph of Mr. Grimke's address.—*Am. Quar. Reg.*

"But what has the sword ever done, what can the sword ever do, to change the slave into a freeman? The fit subject of despotism or monarchy, baptized in blood, no more becomes a freeman, than the Pharisees plunged in the waves of Jordan, came forth a Christian. The very materials of the warrior's sword, are the materials of the tyrant's chains, or the Atheist's guillotine. The sword may rescue the slave from the dungeon, and cut asunder the 'iron that entered into his soul.' The sword may deliver him from the tyrannical misrule of another; but, can it confer on him the capacity for self-government?—And what is liberty without this?—What is it, but the fickle, tempestuous democracy of Athens: the selfish and all-destructive ambition of Rome; the very whirlwind and hurricane of the French Revolution? The sword cannot give to the slave the virtues that public and private life demand of the freeman. It cannot kindle the sense of duty, and the spirit of usefulness; it cannot clothe him with the calm and enlarged wisdom, the moral courage, the self-denial and self-command; without which, liberty is a ferocious and remorseless demon, 'a reproach and a by-word down to future ages.' The sword cannot elevate and expand the soul of the slave, and fill it with high and holy thoughts of country and brethren, of union and constitution, of the majesty of the laws, and the obligations of civil obedience, of the authority of public sentiment and the supremacy of its moral power. What but the spirit of American institutions can work the change? What but this is able to cast out the unclean spirit, which fits the slave to be the maniac of a reign of terror, or the base satellite of imperial ambition? What—but education, religion, peace—is endued with power to make liberty a blessing, and not a curse? The spirit of American institutions has ruled our country for two centuries, and, what has it not done for us? The sword has had the dominion of the earth for nearly six thousand years; and, what has it accomplished for the human race? Millions upon millions give the answer from the world of spirits. The sword can never change the slave into a freeman; for it cannot work miracles. It cannot breathe into him the breath of life, and liberty is life."

### Elegant Extract.

From Mr. Sprague's Address before the Massachusetts Society for suppressing Intemperance.

The common calamities of life may be endured.—Poverty, sickness, and even death may be met—but there is even that which, while it brings all these with it, is worse than all these together. When the husband father forgets the duties he once delighted to fulfil, and by slow degrees becomes the creature of intemperance, there enters into his home the sorrow that rends the spirit—that cannot be alleviated; that will not be comforted.

It is here, above all, where she, who has ventured every thing, is lost. Woman, suffering woman, here bends under her direst affliction. The measure of her wo, is in truth full, whose husband is a drunkard. Who shall protect her when he is her insulter, her oppressor? What shall delight her, when she shrinks from the sight of his face, and trembles at the sound of his voice? The heart is indeed dark, that he has made desolate. There, in the dull hour of midnight her griefs are known only to herself, her bruised heart bleeds in secret. There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting, yet dreading his return, that will only wring from her by his unkindness, tears even more scalding, than those shed over his transgression. To fling a deeper gloom across the present, memory turns back, and broods upon the past. Like the recollection to the sun stricken pilgrim, of other days, come over her as if only to mock her parched and weary spirit. She recalls the ardent lover, whose graces won her from the home of her infancy—the enraptured father, who bent with much delight over his new-born children—and asks, if this can be really him? this sunken being, who has nothing for her but the sot's disgustiug brutality—nothing for those abashed and trembling children, but the sot's disgusting example! Can we wonder that amidst these agonizing moments the tender cords of violated affection should burst asunder? that the scorned and deserted wife should confess, "there is no killing like that which kills the heart?" that though it would have been hard for her to kiss for the last time the cold lips of her dead husband and lay his body forever in the dust, it is harder to behold him so debasing life, that even his death would be greeted in mercy? Had he died in the light of his goodness, bequeating to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not also have been the tears of shame. But to behold him fallen away from the station he once adorned, from eminence to ignominy—at home turning his dwelling to darkness, and its holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the wo that the wife feels and is more painful than death—that she mourns over as worse than widowhood!

### Drinkers of Ardent Spirit, Look at This!

In one of the northern towns in the state of New-York, considerable excitement has been occasioned by a recent development on the part of a spirit merchant, which has given the cause of temperance a new impulse, and shewn to moderate drinkers and to drunkards,

"That there may be in the cup a spider steeped;"

and if the abborred ingredient be not presented to the eye, a man may drink and drink again, and go from year to year with the poison rankling in his veins, unconscious of the cause which unnerves his limbs, and pollutes all his springs of happiness. The merchant alluded to, observed that after selling out a cask of spirit, there remained several gallons of foul, unsightly sediment, which on examination was found to consist of various drugs, some that could be distinguished and some that could not, but all judged unfit for the use of human beings. These vile compounds had been infused in the liquor to give to a spurious article the appearance of genuineness. Such are the effects of a traffic founded in a dishonest and ungenerous disregard to the welfare and happiness of others; a traffic whose object, end and aim are the aggrandizement of self, at whatever cost to the welfare of others!

Did moderate drinkers and drunkards know that in nine cases out of ten what they drink is not what it is called, but a horrible mixture of noxious ingredients, would they swallow these medicated draughts with the same reckless indifference that they now do? Investigations are going forward which it is hoped will expose the system of frauds and adulterations, bring to light the recipes for the fabrication of high priced liquors, and the numberless abuses inseparable from a traffic in its nature *immoral*. When this development shall take place, the moderate drinker, the drunkard, and the community at large, will have a better opportunity to judge of the nature of the traffic against which we feel it our duty to lift up a warning voice. Against a traffic so destructive of life, so fatal to happiness, so blighting in its influence on national and individual prosperity, our duty to our Maker, to outraged humanity, and to the cause we advocate, compels us to array ourselves, and to pledge our lives to an opposition which shall be unending while the evil exists in our land.—*Temp. Recorder, Extra.*

### "I Can't stand this!"

The following was communicated to us by an eye-witness:—A gentleman walked up to the bar and asked for a glass of bitters, laying the money on the bar. As the man was getting it, a person very much intoxicated, stepped in. "That's right, help this gemman, and then make haste and give the *old drunkard* another glass and here's the money." The gentleman turned around on hearing the demand, and seeing a man whose dress, face, &c. denoted one of those unhappy beings, designated too by himself by name, he exclaimed—"This is past standing; I can't stand this"—and made a precipitate retreat into the parlor. I followed and remarked, "You left your money." So I did, and there it may remain; that vegabond has deprived me of the pleasure of taking a morning dram in future—for I shall never see a bar again, but that foul, beastly object will present itself to my vision." And he has kept his determination.—*Lancaster Journal.*

### Patriotism.

When—when was public virtue to be found
Where private was not? Can he love the whole
Who loves no part? He be a nation's friend,
Who is, in truth, the friend of no man there?
Who slights the charities, for whose dear sake
That country, if at all, must be belov'd!
*Cowper.*


FALL AND WINTER
NEW GOODS.

*James G. McKinney & Co.*
Are now opening their First Supply of
FALL AND WINTER GOODS.
*Bought out of the Latest Arrivals in New York.*

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths;* from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos. 6-4 French and English Merinos, all qualties and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Cheeks. Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored *Silks*, A great variety plan colored *Silks*, *Scotch*, Ingrain and Kiderminster Carpetings, Venetian, *Stair*, and Passage Carpetings, Rich Blonde Lace and Barege Veils. Linen Cambric Handk'ffs, Ribbed. Open-worked and Random English *Silk* Hose, 10-4 damask Table Linen, 10-4 Irish and Russia *Sheeting*, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF
**Hardware and Cutlery.**
CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*
Lexington, Oct. 23, 1833. 15—by

***Fashionable Establishment.***

T. RANKIN,
MERCHANT TAILOR,
(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of
**Cloths, Casimeres, and Vestings,**
Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of
*Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.*
*Also, an assortment of best quality Janes,*
Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.
Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.
☞*Latest Fashions Just Received.*
N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of
*Cloths, Cassimeres & Vestings,*
Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of
*Ready-Made Vests & Pantaloons.*
and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.
☞*Latest Fashions just received.*
N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing he friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.
*Also:* A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf

☞TRUSSES.☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,
Opposite Washington Hotel,
*Corner of Short and Main-Cross Streets,*
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)
☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

A. T. SKILLMAN,
(BOOK-SELLER AND STATIONER,
MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store* a few copies of the new edition of
*SCOTT'S COMMENTARY,*
In three volumes, which he will sell at the low price of $8 per copy.
He has also on hand a large assortment of *Law, Medical, Theological,* and *School Books;* all of which he will sell on moderate terms, for cash.
October 9th, 1833. 13-tf.

**Pocket Bible Dictionary.**

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.
Julia changed: or the true secret of a happy Christmas, illustrated with a variety of cuts.
The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.
The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.
CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, fo children and youth, prepared with great care and illustrated and embellished in various forms may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunda School Depository in Lexington Ky.
L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

Copper, Tin, and Sheet Iron
MANUFACTORY.
☞Sign of the GOLDEN COFFEE-POT.☜

***Miller & Farrar,***
(Main Street, one door below J. McCauley's Grocery )

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in *their line* with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.
Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.
☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

STOVES.

MILLER & FARRAR,
MAIN STREET,
(*Sign of the Golden Coffee-Pot,*)

HAVE on hand, and intend to keep, a constant supply of
***Cooking, Franklin, Seven and Ten Plate Stoves,***
Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.
Lexington, Oct. 23, 1833. 15-3m

BOOTS AND SHOES.
GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

*WANTED IMMEDIATELY,*
EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.
Lexington, Sept. 4, 1833. 8-tf

GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.
Lexington, October 9, 1833. 13-6m

**Hygeian Vegetable Medicine**
*From the British College of Health, London.*

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.
Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.
*District Agents, Duly Appointed.*—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadunt, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

NEW AUCTION
***And Commission Store.***

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf.